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THE BIBLE ATLAS.

B I B L E A T L A S

OF

Maps and Plans

TO ILLUSTRATE THE GEOGRAPHY AND TOPOGRAPHY OF THE OLD AND
NEW TESTAMENTS AND THE APOCRYPHA,

WITH

EXPLANATORY NOTES,

BY THE LATE

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ALSO

A COMPLETE INDEX TO THE GEOGRAPHICAL NAMES
IN THE ENGLISH BIBLE,

BY

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SIXTH EDITION,

REVISED BY

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PREFACE TO FIRST EDITION.

THE MAPS in this Atlas contain the names of all places mentioned in the Sacred History which can be identified with a fair degree of probability.

The Index, compiled by Mr. GROVE, is intended to contain an exhaustive statement of the occurrences of every geographical name in the English version of the Old and New Testaments and the Apocrypha, with its original in Hebrew or Greek, and the modern name of its site, whether known or only conjectured. In all cases, what may be regarded as certain is distinguished from what is uncertain.

The main purpose of the Notes is to explain the reasons for assigning their places in the Maps to the more important of those names which cannot be identified on clear and simple grounds of tradition, and to give short accounts of the chief controversies in the Geography and Topography of the Bible. In order to illustrate the different views that have been taken in these controversies, a few classical and modern names are inserted in the Maps.

S. C.

PREFACE TO REVISED EDITION.

THE MAPS in this Atlas have been revised, and in some cases redrawn and re-engraved, from the published surveys of the Palestine Exploration Fund, and other sources.

The Index has been revised and completed in accordance with recent discoveries.

The Notes have been revised and in great part rewritten.

C. W. W.

January, 1900.

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NOTES ON THE MAPS.

I.

THE DISTRIBUTION OF NATIONS AFTER THE FLOOD.

Plate I., Nos. 1, 2.

THE purpose of this map is to illustrate the dispersion of the children of Noah, "after their families, after their tongues, in their lands, after their nations," as described in the *Table of Nations* contained in the tenth chapter of Genesis, and incorporated, with some slight alterations, in the genealogies of the First Book of Chronicles. The table has been called an "ethnographical table," but the proper names are arranged in their geographical and not in their ethnological order. This is seen from the grouping of the peoples. The dark-skinned Egyptians and Ethiopians and the olive-complexioned Semitic Canaanites are equally sons of Ham; the Semitic Sidonian, the Mongoloid Hittite, and the blue-eyed, fair-haired Amorite are associated under the common title of sons of Canaan; and amongst the sons of Shem are the Turanian Elamites and the Semitic Assyrians and Arameans, between whom there was no connexion either in blood or language. The table comprises the known world of the Jews, and its genealogical arrangement is in accordance with Semitic idiom. "The 'sons of Canaan' are the Canaanites; the 'daughter of Jerusalem' means the inhabitants of Jerusalem; and Sidon, "the firstborn" of Canaan, is the earliest of Phœnician cities. The various cities and countries are arranged in three groups—the northern group represented by Japheth, the central by Shem, and the southern by Ham. Canaan, as an Egyptian province, is grouped with Mizraim, a son of Ham; and, as the Sabæans belonged to both the central and southern groups, Sheba and Havilah are classed as sons of Cush, and also as sons of Shem.

The places of the names in the map are determined on evidence of three kinds, which, it will be seen, differ greatly in weight:—

1. A considerable proportion of the names in Gen. x.

became current names in Hebrew geography, as it is represented in the later books of the Old Testament. We have thus in many cases a safe guide to the general positions of the regions to which they belong, though the areas to which they were applied were often widely extended in later times. This extension was not always occasioned by the diffusion of the race; it was sometimes due to the application of the name to the less-known regions which lay beyond or around its original area. Thus the use of the term KITTIM was extended so as to include Macedonia and Italy, and MAGOG became a general name for the regions north of the Caucasus. It should be observed that each name is placed in this map in the spot to which it appears, according to such evidence as exists, to have first belonged, and with which it was probably identified in the mind of the author of the Table of Nations, without regard to the subsequent extension of its area. In this respect the map is unlike most of those already published with a similar object, and it should be compared with Map 18, the purpose of which is to illustrate the geography of the later books of the Old Testament.

2. Josephus (*Ant.* i. 6) gives an explanation of the greater part of the Table of Nations, in which he generally follows the light of the later Old Testament geography as far as it goes; in what he has added it is likely that he has preserved a few genuine Hebrew traditions, but he has also introduced here and there what seem to be conjectures of his own. The notices that bear on the subject in the Rabbinical writers, and in the topographical works of Eusebius and Jerome, in like manner, appear to contain some real traditions, but they are mixed with a very large proportion of worthless matter.

3. In modern times much light has been thrown

NOTES ON THE MAPS.

upon the subject by Oriental research, especially by the cuneiform records. A great deal has also been done by applying to it the information gathered from profane history regarding the early migrations of races, and from philological research into the ancient names of places and peoples as preserved by the ancient geographers and in local traditions. Bochart may be said to have led the way in this line in his *Phaleg*—a work which can never lose its value, and which has formed the basis of all that has since been written on the subject. Gesenius, Rosenmüller, Knobel, and others have corrected many of Bochart's mistakes, in accordance with the advances that have been made in modern philology.

A list of the principal works in which the subject has been treated will be found in p. 11. The following notes chiefly relate to the names of most importance, and to those particulars that throw light on their geographical positions.

§ I. THE SONS OF JAPHETH.

(Gen. x. 2.)

GOMER is generally regarded as the father of the Cimmerians, the *Gimirrai* of the cuneiform inscriptions, who first appear in history on the north shore of the Euxine Sea, occupying the Tauric Chersonese. Their name long remained there in the designations, the Cimmerian Bosphorus, the Cimmerian Mount, and the Cimmerian Walls; and a trace of them still survives in the name Crimea. According to a tradition preserved by Strabo, the Cimmerians invaded the south shores of the Euxine in very early times. But they were driven from their home by the Scythians in the seventh century before Christ, and passed into Asia Minor, where they made themselves masters of Sardis. The history of their invasion and subsequent migrations can be traced in the Assyrian inscriptions. They were expelled from Lydia by Alyattes, the father of Croesus, and some of them appear to have settled in Paphlagonia, about Sinope. They must thus have been in Asia Minor when Ezekiel (xxxviii. 6) wrote of them as associated with Togarmah in the confederacy under Gog, the chief of Magog, which was to threaten the peace of Israel after the return from the Captivity, but was to suffer defeat. [Map 18.] The LXX. leave the name Gomer untranslated (*Γαμέρ*). Josephus identifies the Gomerians with the Galatians. According to Moses of Choren, Haik, the progenitor of the Armenians, was a grandson of Gomer. Some authorities identify Gomer with Cappadocia, the Armenian Gamir. Herodot. i. 6, 15,

108; iv. 1, 11, 12; Strabo, xi. p. 494; xii. 578, etc.; Rawlinson's *Herodotus*, vol. iii. p. 188.

MAGOG is mentioned in Ezek. xxxviii. 2; xxxix. 6. Sir H. Rawlinson regarded Magog as the Magi, the principal division of the Medes, the name being so written owing to the well-known reduplication of the last syllable which was one of the peculiarities of the Assyrian writing. Professor Sayce identifies Gog with Gyges (Assyrian *Gugu*), king of Lydia, who sent messages to Assur-bani-pal, king of Assyria, and was a contemporary of Jeremiah; and Magog with *Mat Gugi* (the land of Gog), or Lydia, which in the time of Ezekiel was a strong and rising power in Asia Minor. The name has been usually understood to denote the Scythians, whose invasion of Media, and subsequent ejection after a long occupation, must in its general features have been known to Ezekiel. [Map 18—Note, p. 33.] The term Magog was probably afterwards applied to all who dwelt beyond the Caucasus and the Caspian and Euxine Seas. A local trace of the name occurs in Gogarene (*Γωγαρηνή*), which is mentioned by Strabo as a district of Armenia, on the west coast of the Caspian, north of the river Cyrus (ib. ix. p. 528); it is said to be called *Kukar* by the Armenians. The word *Gog* (Ezek. xxxviii. 2, 8; xxxix. 1) appears to have been a title of the ruler of Magog, the head of a confederation already mentioned, comprising Rosh [p. 86], Gomer, Togarmah, Meshech, and Tubal, formed after the Captivity. In still later times Gog and Magog became types of heathen darkness as opposed to the elect people (Rev. xx. 8; 2 Macc. iv. 47). The names *Tatar* and *Turk* were used in the Middle Ages as *Magog* had previously been. It is worth while to compare with this the connexion in which St. Paul places the name *Scythian* (Col. iii. 11).

MADAI is the regular name for the Medes (2 Kings xvii. 6; xviii. 11; Esth. i. 8; Isa. xiii. 17, etc.). They appear on Assyrian monuments of B.C. 840 as *Amadā*, and later as *Madā* (Sayce). The word appears to signify the people of the middle country, the root being identical with our own *mid*. (Gesenius, Fuerst). [Map 15—Note, p. 33.]

JAVAN appears to have been always taken for the Greek race. It is the original word not only in Isa. lxvi. 19; Ezek. xxvii. 13; but also in Dan. viii. 21; x. 20; xi. 2; Joel iii. 6; Zech. ix. 18. Josephus applies the name specially to the Ionians, the race of Greeks with which the Hebrews were most familiar. It was when the Ionian colonies had become famous for commerce that Ezekiel appears to have extended the name over the south-western

part of Asia Minor. The name occurs in the cuneiform inscriptions of Cyprus in the form of *Yavna*, and in the Tell el-Amarna tablets in that of *Yivana*. [Map 18—Note on GREECE, p. 85.] Its proper place in this map is, of course, on the spot which is regarded as the original seat of the Ionian race. [ELISHAH, p. 8.]

TUBAL is almost always associated with MESHECH (Isa. lxvi. 19; Ezek. xxvii. 18; xxxii. 26; xxxviii. 2, 8; xxxix. 1). The LXX. leave both words untranslated, except in Ezek. xxvii. 18, where they do not treat them as proper names, but render them, it would seem, according to their supposed radical meaning, as expressing the whole race of JAVAN with its spreading colonies—ἢ Ἑλλὰς καὶ ἡ σύμπασα, καὶ τὰ παρεῖνα. It thus appears that the Alexandrian translators did not connect the names with any peoples known to the Greeks and Romans. Josephus supposes Tubal to have been the father of the Iberians, and Meshech the father of the Cappadocians, connecting the name of the latter with *Mazaca*, the old name of Cæsarea ad Argœum. Modern critics generally identify the names with the two peoples in the north-east of Asia Minor, associated by Herodotus, the Moschi and Tibareni (Μόσχοι καὶ Τιβαρεῖνοι). They appear on the Assyrian monuments as the Musku and Tabali; and, in the time of Sargon, the territory of the latter adjoined Cilicia, whilst the Musku were in contact with Melitene and the Hittites. In the time of Xenophon, the two tribes had retired northwards. The Moschi were then settled on the south-east coast of the Euxine, and the Tibareni to the west near Cottysa, the modern *Ordu*, which was a Greek colony established in their territory (*Anab.* v. 5, § 8). MESHECH is named in Ps. cxx. 5, in connexion with Kedar: “Woe is me that I sojourn in Meshech, that I dwell in the tents of Kedar.” The troops of Meshech in the army of Gog (see Ezek. xxxii. 26; xxxviii. 2, 8; xxxix. 1) appear here to be taken by the exiled Psalmist as representing the terrors of the northern confederation, and Kedar as representing the wild tribes of the desert (cf. Isa. xxi. 17). [Map 18—Note on KEDAR, p. 85.] Some have conjectured that the Moscovites owe their origin and name to Meshech.

TIRAS is not mentioned in any passage of Scripture, except Gen. x. 2 and 1 Chron. i. 5, where it is not translated by the LXX. Josephus, and some later authorities, connect the name with the Thracians. But all the sons of Japheth appear to have been settled in Asia Minor, and Tiras probably represents the *Tirusha* or primitive Cimmerians.

The Sons of Gomer. (Gen. x. 8.)

ASHKENAZ is noticed only in the Table of Nations and in Jer. li. 27, where the prophet mentions together “the kingdoms of Ararat, Minni, and Ashkenaz.” If these names follow in geographical order, Ashkenaz must have been situated to the south-east of Ararat, between the Minni and the Medes, where the inscriptions of Sargon place the kingdom Asguza, possibly only another form of the name. *Ashken* is an Armenian proper name, and *az* an Armenian name-ending. Some writers, assuming that the tribes migrated westward, recognize Ashkenaz in the lake Ascanius in Bithynia; and some have conjectured that the old name of the Euxine Sea, *Αξινος*, is only another form of *Ασκάνιας*. A Jewish tradition, which may be traced in the later Targums, connects the name *Asia* with Ashkenaz. The rabbins at the present day call Germany Ashkenaz, and the Jews of that country Ashkenazim.

RIPHATH is mentioned only in the Table of Nations. In 1 Chron. i. 6 the Hebrew text gives the form Diphath—a reading preferred by Bochart (*Phaleg*, iii. 10), who connects the name with Tibium, a mountain in the north of Asia Minor. Riphath has been identified with the Rhiphaean mountains (Knobel) and the Rhibii who lived east of the Caspian Sea (Schultens). Josephus connects the name with the Ripheans, whom he identifies with the Paphlagonians, and this seems the more reasonable view.

TOGARMAH, “in the uttermost parts of the north, and all his hordes,” is mentioned by Ezekiel in connexion with Gomer (xxviii. 6, R.V.), and as carrying on a trade in horses, war-horses, and mules (xxvii. 14). The Armenians have a tradition that their progenitor Haik was a son of *Thorgoma*, son of Gomer, and this has led many writers to identify Togarmah with Armenia or Ararat. It would appear, however, from the cuneiform inscriptions, that Togarmah has no connexion with Armenia, and it must probably be looked for either in the neighbourhood of Meshech and Tubal, or in the vicinity of Melitene.

The Sons of Jaran. (Gen. x. 4.)

ELISHAH.—“The Isles of Elishah” are spoken of by Ezekiel (xxvii. 7) as supplying the famous purple dye. Josephus connects Elishah with the *Æolians* who, in the time of Ezekiel, occupied the maritime district of Asia Minor called *Æolis*, and the islands Lesbos and Tenedos. The *Murex brandaris* from which, according to Canon Tristram, the dye was chiefly obtained (*Land of Israel*, p. 51; *Nat. Hist.* p. 297), was found on this coast, as well as in other parts of the Mediterranean.

NOTES ON THE MAPS.

Dillmann identifies Elishah with Southern Italy, Delitzsch with Carthage, and Sayce with Hellas. But the identification with *Æolis* is the most probable, and in this case JAVAN and ELISHAH represent two of the great divisions of the Greek race. It is worthy of remark that the LXX., both in Gen. x. 2 and 1 Chron. i. 5, make Elishah to be a son of Japheth, and thus co-ordinate with Javan as his brother. [JAVAN, p. 2.]

TAERSHISH, in some places, THARSHISH.—The position of the name, for the purpose of this map, is very doubtful. There is no other ground for connecting it with Tarsus in Cilicia than the similarity of the names, and the unsupported statement of Josephus that the Cilicians were formerly called *Tharsi*. The earliest legends ascribe the foundation of the Cilician Tarsus to Sardanapalus (Assur-bani-pal), and the name points to a Semitic origin. But, according to Strabo, it was founded by Argives, who accompanied Triptolemus in his search after Io. Knobel and Fuerst are inclined to connect Tharshish with the Tuscans. It is the general opinion of critics that the Tharshish of later times (1 Kings x. 22; Isa. xxiii. 6; Ezek. xxvii. 12, etc.) [see pp. 87, 89, 40] is the Tartessus of Greek and Roman writers, but it seems scarcely consistent with the geographical order followed in Gen. x., to identify a Phœnician colony in the south of Spain with one of the sons of Javan.

KITTIM, elsewhere CHITTIM.—Josephus rightly identifies Chittim with Cyprus. The name was derived from the Phœnician settlement of Kitium, the site of which is now partly occupied by Larnaka, where many important Phœnician inscriptions have been found. Josephus also says that the Hebrews in later times extended the name Chittim to most of the islands and sea-coasts that were known to them; and this is confirmed in several passages of the Old Testament. Balaam speaks of ships coming to afflict Asshur from Chittim (Numb. xxiv. 24), where the Vulgate renders the name as Italy. (See Stanley, *S. and P.* p. 800, *note*, cf. p. 115.) In other passages, the Targums, as well as the Vulgate, favour the same application of it. In Dan. xi. 30, "ships of Chittim" appear to be Roman ships. The term seems to be applied to the west in Jer. ii. 10. "The isles of Chittim" are mentioned as trading with Tyre (Isa. xxiii. 1, 12, and Ezek. xxvii. 6). Benches of box-wood inlaid with ivory, which must have been imported from Africa, are specified as their articles of commerce. In 1 Macc. i. 1 and viii. 5, the name is evidently applied to the Macedonians. [Map 18.]

DODANIM.—In the copy of the Table of Nations in 1 Chron. i., this name is changed in the Hebrew to

RODANIM, and the LXX., in Gen. x. 4, render it by 'Πόδιον: but the weight of authority is on the side of the reading, *Dodanim*. Gesenius has shown (*Thes.*, p. 1266) that the word *Dodanim* might naturally become changed into *Dardani*, and this view is favoured by the Targums. According to an old Greek legend, Dardanus came from the island of Samothracia (Strabo, lib. vii. p. 881), and the inhabitants of the island were regarded as *αὐτόχθονες* (Diod. Sic. v. 47; see Heyne, *Excursus vi. ad Virg. Aen. iii.*). This legend is most probably older than the one in Virgil, that Dardanus was an Italian (*Aen.* iii. 167; vii. 205). Some identify *Dodanim* with Dodona, the place of the ancient oracle in Epirus (Herodot. ii. 52; Strabo, pp. 828, 506), but there seems nothing except the similarity of the name to support the notion. Dillmann and Sayce prefer the reading *Rodanim*, and connect the name with the Rhodians.

THE ISLES OF THE GENTILES (Gen. x. 5).—The Hebrew word here used does not mean strictly *isles*, but any land bordering on the sea (Isa. xx. 6, etc.; R.V. "coastland"). "The Isles of the Nations" are mentioned in Zeph. ii. 11 (R.V.), and "the Isles" appear to denote the same in Ps. lxxii. 10; Ezek. xxvi. 15, etc. In this place we must understand by the term the shores of Greece and Asia Minor and the islands of the Greek Sea.

§ II. THE SONS OF HAM.

(Gen. x. 6.)

CUSH was the Ethiopia of the classical geographers, and is so rendered in the English Bible, except in the Table of Nations and Isa. xi. 11. But in 2 Chron. xxi. 16, the rendering "the Arabians that were near the Ethiopians" is likely to mislead. It is held by some to afford an indication of Eastern Cushites; by some to point to a wide extension of the Cushite race on either side of the Red Sea; and by others, including Gesenius (*Thes.* cf. p. 678 with p. 1297), to refer to the Cushite tribes of Raamah and Dédan. [Map 18-Note, p. 34.] The districts south of the First Cataract of the Nile are called *Kesh* on Egyptian monuments.

MIZRAIM was the usual name for the whole of Egypt [EGYPT, p. 85]; and the Hebrew word is rightly given in the dual form. The Pharaohs were kings of "the two lands," and wore the separate crowns of Upper and Lower Egypt.

PHUT (R.V. PUT) has been identified with Libya (Smith's *Dict.* iii. p. 868), but the word is almost always left untranslated in the LXX., the Vulgate, and

THE DISTRIBUTION OF NATIONS AFTER THE FLOOD.

our version. The name *Libyans* (Λίβυες) is, however, used in all these versions (except R.V.) to render *Phut* in *Jer. xlvi. 9*. In geographical order *Phut* comes between *Mizraim* and *Canaan*, and it should therefore be looked for on the eastern frontier of Egypt. Sayce identifies it with *Pudhu-yavan*, or "Phut of the Ionians," mentioned in the annals of *Nebuchadrezzar*, and concludes that it was a settlement of the Greek mercenaries in Egypt. [Map 18—Note, p. 36.]

CANAAN. [Page 7.]

The Sons of Cush. (Gen. x. 7.)

SEBA is mentioned in connexion with *Cush* in *Isa. xliii. 8*, and in connexion with *SHEBA* in *Ps. lxxii. 10*. According to Josephus, *Seba* was the old name of *Meröe*. It is possible that the *Cushite Sabæans*, who may be regarded as one of the principal tribes of *Ethiopia*, were emigrants from *Arabia*. Their chief town was *Sabæ*, on the west coast of the *Red Sea*. Sayce considers *Seba* and *Sheba* to be two different forms of the same name, the one denoting the kingdom of *Saba* in the south of *Arabia*, the other the *Sabæan colonies* in the north. [Map 18—Note, p. 36.]

The name *HAVILAH* (to be distinguished from the *Joktanite HAVILAH*, ver. 29) appears to be traced in *Avalites*, the name of a tribe that dwelt on the African coast south of the Straits of *Bab el-Mandeb*. *Ptol. iv. 7, § 10*, *Arrian, Periplus*.

SABTAH was apparently on the south coast of *Arabia*, and is possibly the *Sabota* of *Pliny (vi. 32)*.

SABTECHAH, according to a Jewish tradition preserved in the *Targum of Palestine*, was near the promontory *Zingis* (*Ptol. iv. 7, § 11*), not far from *Cape Gardafui*. (See *Gesen. Thes.* p. 936.) It should, however, be probably looked for near the *Persian Gulf*, in the vicinity of *Raamah*.

RAAMAH — *SHEBA* — *DEDAN*. — There is reason for placing the three tribes that took their names from *Raamah* and his two sons on the west shore of the *Persian Gulf*. The *LXX.* render *Raamah* by 'Ρεμά, the name of a place in the territory of the *Nariti*, an *Arabian tribe* on the south-west of the gulf, mentioned by *Ptolemy* (vi. 7, § 14). *Raamah* was famous for its trade in *spices, gems, and gold* (*Ezek. xvii. 22*). — *SHEBA* (to be distinguished from the grandson of *Abraham* and *Keturah* of the same name, *Gen. xxv. 3*) is identified by Mr. Stanley Poole with the ruined city *Shebà*, on the island of *Awàl*. (See *Smith's Dict. s.v.*) — *DEDAN* (to be distinguished from the grandson of *Abraham* and *Keturah*, *Gen. xxv. 3*) is associated

with the *Joktanite Sheba* in *Ezek. xxxviii. 18*; cf. *xxvii. 15*. There is nothing to give us a hint of its precise position; but it is supposed to have been on the shores of the *Persian Gulf*. (See *Smith's Dict. i. p. 744*, 2nd ed.) Sayce identifies both *Dedans* with a tribe whose head-quarters were in *Northern Arabia*, in the neighbourhood of *Teima*. [Map 18—Note, p. 34.]

*The Cities of Nimrod.** (Gen. x. 8-12.)

ERECH is now *Warka*, the *Orchœ* of the *Greeks*. *ACCAD* was probably the capital of the land of *Accad*. *CALNEH* is identified by some with *Ctesiphon*, and by others with *Nopher* mentioned in the *Talmud*, the modern *Niffer*. *REHOBOTH*, or *Rehoboth-Ir* (R.V.), is now generally considered to refer to the boulevards, or suburbs of *Nineveh*. *CALAH* is now *Nimrud*, situated between the *Tigris* and the *Greater Zab*. *RESEN*, between *Nineveh* and *Calah*, was probably near the modern village of *Selamiyeh*. The translation of ver. 11 in the text of our version is less correct than that in the margin, "Out of that land [Babylonia] he [Nimrod] went forth into *Assyria* [the land occupied by *Asshur*], and builded *Nineveh*," etc. [Map 12.]

The Descendants of Mizraim. (Gen. x. 13, 14.)

The *LUDIM* appear to have been *Lydian mercenaries* in the service of the *Egyptian kings*; and they probably arrived in *Egypt* when *Gyges*, king of *Lydia*, sent assistance to *Psammetichus* in the seventh century *B.C.* They were archers (*Isa. lxvi. 19*; *Jer. xlvi. 9*), and were also employed as mercenaries by *Tyre* (*Ezek. xxvii. 10*; *xxx. 5*, etc.). [Map 18—Note, p. 35.]

The *ANAMIM* are supposed by *Brugsch* to have been the inhabitants of the *Great Oasis* of *el-Khargeh* in the *Libyan desert*, and by *Ebers* to have lived in the *Delta*; but there is nothing to determine their place.

The *LEHABIM* are the fair-headed *Libyans* who, from a very early period, formed part of the *Egyptian army*, and they probably lived on the western frontier of *Egypt*. [See *PHUT*.]

The *NAPHTUHIM* were probably settled in *Egypt*, or to the west of it. The name has been connected with *Noph* (*Isa. xix. 13*; *Jer. ii. 16*, etc.) and *Moph* (*Hos. ix. 6 in the Heb.*), which are taken for *Memphis* in the *LXX.* and *Vulgate*. [Map 18—Note on *NOPH*, p. 36.]

* It has been held by *Assyriologists* that, in ver. 8, *Cush* represents the *Kashhu* of the *Assyrian inscriptions*—a tribe which gave *Babylon* a *dynasty*, the "Cassite kings"; and that it is not the same as the *Cush* of ver. 6 and 7 (Driver, in *Authority and Archaeology*, p. 28).

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PATHRUSIM.—The name is evidently connected with Pathros (Isa. xi. 11; Jer. xliv. 1; Ezek. xxix. 14, etc.), which seems to be identified, on fair ground, with Upper Egypt. [Map 18—Note on PATHROS, p. 36.]

CASLUHIM.—No satisfactory identification of the name has been made. Possibly traces of it may have been left in Mons Casius and the district Casiótis (Strabo, i. 50; Ptol. iv. 5, § 12).

CAPHTORIM.—In the Egyptian records frequent mention is made of a country called *Kaft*, which is translated Phœnicia in the trilingual inscription of Canopus. Ebers and Sayce see in Capthorim an Egyptian *Kaft-wr*, or “Greater Phœnicia,” a title given to the coast-land of the Delta. Naville, on the other hand, considers Capthor to be a foreign country, and to include the Phœnician coast and some of the maritime settlements of Phœnicia (Smith’s *Dict.* i. 532, 2nd ed.). Dr. Poole suggests that Capthor may have been Crete, and the Philistine migration an eastward movement of the race to which both Philistines and Phœnicians belonged. Amongst the arguments in favour of Crete are, that the Philistines, who were certainly Capthorim, are called *Kerēthim* (קְרֵתִים), which in our version stands as *Cherethites* or *Cherethim*, and in two places is rendered *Cretans* by the LXX. (1 Sam. xxx., cf. ver. 14 with ver. 16; Ezek. xxv. 16; Zeph. ii. 5); that Crete was closely connected with Egypt in ancient times; that the people of Gaza believed their god Marna to be connected with the Cretan Jove; and that according to one tradition the Jews (apparently confused with the Philistines) were of Cretan origin (Tac. *Hist.* v. 2). According to W. Max Müller, Kaft was Western Asia Minor.

PHILISTIM.—The question relating to Capthor derives its chief interest from its connexion with the Philistines, whose history is so much mixed up with that of the chosen people. The word Philistine (from פָּלָשׁ, *pālash*, i.e. migravit) answers to the rendering of the LXX., ‘Αλλόφυλοι, and of the Vulgate, *aliogenæ*, i.e. one of another nation—“aliens.” That the Philistines were regarded by the Hebrews as a branch of the Capthorim is clearly stated in Jer. xlvi. 4; Amos ix. 7. In Deut. ii. 23 “the Capthorims which came forth out of Capthor” are said to have destroyed “the Avims which dwelt in Hazerim [i.e. in the open villages, or nomad encampments] even unto Azzah” (Gaza). These could have been no other than the Philistines who certainly moved up the coast from Egypt, whether Capthor be identified with the Delta or the island of Crete. Knobel holds that the Philistines were Egyptians who had sojourned in Crete. It may be observed that the Hebrew words

(Gen. x. 14) translated “Casluhim (out of whom came Philistim)” do not mean that the Philistines were descended from the Casluhim, but that they *came out of*, or *passed through*, their country (Knobel, Delitzsch, Keil). It has been supposed, however, that the reference to the Philistines in this passage has been misplaced, and that the reading should be “and Capthorim whence went forth the Philistines,” but there is no ancient evidence in favour of the conjecture.

It would seem that the Philistines who were settled in the land in the time of Abraham, whose capital was Gerar and whose king was called Abimelech (Gen. xxi. 34; xxvi. 14), did not possess Gaza, nor either of the five Philistine cities that became powerful in later times. In Gen. x. 19 Gaza is named as the frontier town of the Canaanites in the direction of Gerar; and in Deut. ii. 28 we find that the Avim held the country up to Gaza until they were driven out by the Capthorim. Possibly the Philistines entered the maritime plain shortly before or after the time of Moses; but their real advance does not appear to have taken place until much later, when they spread over the plain, and, invading the highlands, came into collision with the Jews. The name PHILISTIM in the map is restricted to the territory of Abimelech. [Map 18—Note on PALESTINE, p. 36.]

§ III. THE SONS OF SHEM.

(Gen. x. 21, 22.)

ELAM lay to the east of Babylonia, and was bounded on the north by Persia, and on the south and southwest by the Persian Gulf. Its capital was Shushan, or Susa; and it was afterwards a province of Persia (Dan. viii. 2; Ezra iv. 9). Chedorlaomer was its king (Gen. xiv. 1). The name appears to have been applied to a more extended area in later times (Isa. xi. 11; xxi. 2; Ezek. xxxii. 24). The *Elymais* of the Greeks (1 Macc. vi. 1) was a district of Susiana. [Map 18—Note, p. 35.]

ASSHUR was used strictly as the name of Assyria; but in an extended sense it sometimes included Babylonia with the land of the Chaldees. [Map 14—Note, p. 32.]

ARPHAXAD (R.V. *Arpachshad*) appears to be recognized as the father of the Chaldees (Gen. xi., cf. ver. 12 with ver. 28). But the situation of the country to which his name was first applied is doubtful. The similarity of sound has suggested *Arrapachitis*, in Northern Assyria (Ptol. vi. 1, § 2), and this view has been adopted by Lagarde, Delitzsch, Kantsch, and Spiegel. Schrader and Sayce connect the word with Babylonia near the Persian Gulf. [Map 6—Note,

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ARAM (אֶרְם, i.e. the high land) was the name by which the parts of Syria lying to the north-east of Palestine and the greater part of Mesopotamia were known. The original word is preserved in Numb. xxiii. 7; 1 Chron. ii. 28; elsewhere it is rendered *Syria*. [Map 18—Note on *SYRIA*, p. 87.]

LUD may possibly be connected with *Ruten*, the name of a powerful tribe mentioned in the Egyptian monuments, and apparently living north of Palestine and near Mesopotamia. Sayce suggests that the original reading may have been Nod, the land of the "nomads," east of Babylonia. Josephus makes Lud the father of the Lydians, and it has been conjectured that the Lydians first established themselves near Palestine, and later moved westward into Asia Minor. In Jer. xlvi. 9, R.V. correctly reads Ludim for the Lydians of A.V. [p. 5—Map 18—Note, p. 85.]

The Sons of Aram. (Gen. x. 28.)

Uz, according to Josephus, was the father of the first inhabitants of Trachonitis and the region of Damascus. This statement, though unsupported, seems possible in view of the old Arab traditions that connect Job with the Haurān and Batanēa. Such reasons as there are for placing "the land of Uz" (Job i. 1) in Arabia Petræa, north of the 30th parallel, are given in Smith's *Dict. s.v.*, and Reland's *Palæstina*, pp. 71, 72.

HUL was supposed by Josephus and Jerome to be in Armenia. Schultens proposes Southern Mesopotamia, and compares the name with the Assyrian *Hulija*. There may be traces of the name in Oūλαθα, a town of Trachonitis mentioned by Josephus, and in the Arabic name of the Water of Merom, *Bahr el-Huleh*, i.e. the Lake of Hulch.

GETHHER.—No trace of the name has been found; the Arabs write it *Ghathir*. It possibly lay east of Damascus.

MASH, according to Bochart and Knobel, has probably left his name in what was called by the ancients *Mons Masius* (now *Karaja Dagh*), the ridge which forms the north boundary of Mesopotamia (Strabo, xi. pp. 506, 527; Ptol. v. 18, § 2). The name MESHECH appears instead of Mash in 1 Chron. i. 17. Josephus connects Mash with *Mesene* in Babylonia, and apparently also with Mesha [p. 7].

The Children of Arphaxad. (Gen. x. 24-30.)

The Table of Nations rather changes its character when it comes to the family of Arphaxad. It apparently becomes more ethnographical, or genealogical; and, as regards the sons of SALAH (Shelah,

R.V.) the names seem to be tribal, or perhaps personal. In Gen. xi. 12-18 the names of SALAH himself, of EBER and PELEG, appear only as links in the family chain of the chosen people.—The word Eber, mentioned with Asshur in Numb. xxiv. 24, possibly indicates that the Bene Eber (Gen. x. 21) included people living beyond the Euphrates (Stanley, *S. and P.* p. 300; Smith's *Dict. art. Hebrew*).

JOKTAN appears as the father of the old Arabian tribes who settled in the south of Arabia. The notices of Joktan and his sons in the traditions of the Arabs are given by the late Mr. Stanley Poole in the articles on Arabia and Joktan in Smith's *Dict.* (new ed.).—It is remarkable that, in the Table of Nations, geographical limits are assigned to no races except the Joktanites and the Canaanites. Those of the Joktanites are stated in ver. 30.—SHEPHAR, connected with "the mount in the East" (Gen. x. 30), is, with reasonable probability, identified with *Zafar* or *Dhafar*, an ancient seaport on the south coast of Arabia, near *Mirbat* [p. 41]. The position of MESHA is doubtful. It was probably a well-known place on the western boundary, and on the map it is identified with an Arab town called *Bisha*.

The chief of the Joktanite tribes in later times was that of SHEBA, which gave its name to an important monarchy, including, probably, the whole of the Joktanites. [Map 18—Note, p. 86.] It should be observed that the two other Shebas are mentioned as the heads of tribes, one the son of Cush, ver. 7 [see p. 5], the other the grandson of Abraham and Keturah (Gen. xxv. 3).—Whether the Joktanite OPHIR gave his name to the place afterwards so famous for the production of gold is a question which has been much disputed: it will be discussed elsewhere [Map 18—Notes, p. 86]. Sheba and Ophir are the only Joktanite tribes that are mentioned in any other part of the Old Testament.

§ IV. THE NATIONS OF CANAAN. (Gen. x. 15-19.)

Plate I., No. 2.

1. This portion of the Table of Nations appears to enumerate the tribes of the Canaanites as they existed in the time of the writer. It will be seen that Sidon as representing the Sidonians, and Heth as representing the Hittites, are the only personal names. The other tribes are distinguished by their national names in the singular number, according to a frequent Hebrew usage. Six of the tribes here mentioned did not come within the territory actually possessed by the Israelites, but dwelt to the north of it.

2. Of the six northern tribes, the situation of SIDON

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(properly *Zidon*) admits of no doubt. The **ARKITES** have left a trace of their name at Arce, or Arcea, now *'Arka*, mentioned in the Assyrian inscriptions, in the Tell el-Amarna tablets, and by Josephus (*Ant. i. 6, § 2*; *Bel. Jud. vii. 5, § 1*), the birthplace of Alexander Severus, in honour of whom it was called Caesarea Libani; the **SINTITES**, at Sinna, a fortress mentioned by Strabo (xvi. p. 755), and possibly the Sin of the inscriptions of Tiglath-pileser III.; the **ARVADITES** (who are named in connexion with Tyre, *Ezek. xxvii. 8, 11*) at Arvad or Aradus (Strabo, xvi. pp. 753, 766, etc.; 1 *Macc. xv. 28*), the island now called *Ku'ad*—a place repeatedly mentioned in the Tell el-Amarna tablets; the **HAMATHITES**, at the city of Hamath on the Orontes, which was the principal place in Upper Syria from the time of Moses to that of Amos, and which still exists as a considerable town under the name of *Hama*; the **ZEMARITES** at Simyra, now *Sumra*—the Zemar mentioned in the Tell el-Amarna tablets as an important Egyptian fortress. Of these six tribes, the only ones noticed elsewhere in the Old Testament are the Zidonians and the Arvadites. (*Ezek. xxvii. 8, 11*.)

3. As regards the tribes which occupied the Holy Land, our only object in connexion with this map will be to notice the sites in which they are first found in the sacred history—The **HITTITES**, the children of **HETH**, must have been in the neighbourhood of Hebron (then Kirjath-Arba) when Abraham purchased of them the cave of Machpelah (*Gen. xxiii. 8-7* [p. 19].—The **JEBUSITES** appear to have inhabited Jerusalem in the time of Joshua (*Josh. xv. 8*).—The **AMORITES** occupied Hazezon-Tamar (*i.e.* Engedi) when Abraham fought the battle with the kings (*Gen. xiv. 7*) [p. 19].—There is nothing to throw light on the situation of the **GIRGASHITES** (wrongly called Girgasite in *Gen. x. 16*, A.V.), unless they may have been connected with the Gergesenes of *Matt. vii. 28*, who appear, from *Josh. xxiv. 11*, to have originally dwelt with the other tribes of Canaanites on the west side of Jordan. [Map 19—Note on **GERGESA**, p. 46.]—The **HIVITES** (*i.e.* “villagers”) inhabited Shechem in the time of Jacob (*Gen. xxxiv. 2*), and Gibeon in the time of Joshua (*Josh. ix. 7*). The LXX., and some modern critics, identify the **HIVITES** with the **Avim** whom the Philistines drove out from the villages (*Deut. ii. 28*); but this view is not generally accepted. [PHILISTIM, p. 6.] The main body of the **Hivites** appear, from *Josh. xi. and 8 Judg. iii. 8*, to have lived on the northern frontier of Palestine. (Smith's *Dict. i. p. 1880*, 2nd ed.)

4. It is difficult to determine whether the word **CANAANITES** (*Gen. x. 19*) should be taken as a general term, including the tribes mentioned in the preceding

verses, or as the name of the people known specifically as “the Canaanites” [p. 19]. Gesenius, Rosenmüller, and others hold that the word is here used in a broad sense, and this is supposed to be counterbalanced by the expression in ver. 18: “And afterwards were the families of the Canaanites scattered abroad.”

The boundary of the Canaanites, as laid down in *Gen. x. 19*, extended from Zidon to Gaza on the coast, and thence eastward to Lasha, in the direction of Sodom, Gomorrah, Admah, and Zeboim. It was at one time supposed that the plain of the five cities was partially or wholly submerged in the catastrophe of Sodom and Gomorrah, and that it now forms the bed of the southern portion of the Dead Sea. But geological surveys of the district have shown that this view cannot be maintained. (*Hull, Mount Seir; P.E.F. Memoir, Geology*; Lartet, *Essai sur la Géologie de la Palestine*.) M. Clermont-Ganneau, and others, place the “cities of the plain” near the south end of the Dead Sea; but it seems clear that they were in the *Circle* (נֶגֶב, *kikkar*), or “Plain of Jordan,” which must have been situated north of the Dead Sea in which the Jordan ends. The entire region can plainly be seen from “the place of the altar” built by Abram between Bethel and Ai. We read that, as he stood there with Lot, “Lot lifted up his eyes and beheld all the Plain of Jordan, that it was well-watered everywhere, before the Lord destroyed Sodom and Gomorrah, even as the garden of the Lord;” and that Lot, on parting from Abram, journeyed east (*Gen. xiii. 10, 11*). Taking account of the established fact that there has been no great change in the form of the Dead Sea within the historical period [see p. 14], the name itself, *Circle of Jordan*, seems to preclude the possibility of a position anywhere except to the north of the Sea (Smith's *Dict. arts. Gomorrah, Salt Sea, Sodom, and Zoar*). There is no direct evidence to help us to fix the sites of **SODOM**, **GO-MORRAH**, **ADMAH**, or **ZEBOIM**; but as **ZOAR**, the fifth city, must have been near Sodom, and not far from the hills (*Gen. xix. 15-22*), it would appear that the cities were east of Jordan. **LASHA** is placed by Eusebius, Jerome, and several Jewish authorities at Calirhoe, in *Wady Zerka Ma'in*, on the east side of the Dead Sea; but, as (in ver. 19) Gaza is north of Gerar, so Lasha may have been west of the five cities and of Jordan. The Canaanite area indicated above would thus be a quadrangle limited by the coast from Zidon to Gaza, a line from Gaza to the north extremity of the Dead Sea, the valley of the Jordan, and a line from the source of the river returning to Zidon.

If the Canaanites are here taken in the more specific sense, their territory appears to have been two narrow strips of land, one on the sea-coast from Gaza to

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Zidon, and the other in the Jordan valley, as far south as Lasha. [Maps 2, 7.] This is the more probable supposition: and it is in accordance with Numb. xiii. 29, "The Canaanites dwell by the sea and by the coast of Jordan;" and with Josh. xi. 8, "the Canaanites on the east and on the west."

§ V. OLD TRIBES OF UNCERTAIN ORIGIN.

The names of certain tribes inserted in the map in hair letter, though they are not found in the Table of Nations, are introduced because the tribes are regarded as amongst the earliest inhabitants of the Holy Land. Every recorded trace of them is in the south and east parts of the country. They appear to have been related to each other, and their common name was **REPHAIM**, or *Giants*, though the same name is used in a narrower sense for a single tribe. Different opinions have been formed regarding their origin. The general impression used to be that they were parts of an old Hamitic stock that occupied the Holy Land at an earlier period than the tribes mentioned in the Table of Nations. This has been defended by Hengstenberg and Keil, and has in its favour the fact that four of the tribes were destroyed and supplanted by Shemitic peoples. But the view held by Ewald, Knobel, Ritter, Delitzsch, and Kurtz, is, that they were children of Shem. The little evidence which exists regarding their language tends to show that it was Shemitic rather than Hamitic. Certain Arab traditions support the conjecture that they may have been a portion of the children of Lud, the son of Shem [see p. 7]. That the settlement of the Canaanite tribes in the Holy Land might have been later than the dispersion which forms the principal subject of the Table of Nations, is perhaps the meaning of the statement "afterwards were the families of the Canaanites spread abroad" (Gen. x. 18).

The **REPHAIM** proper appear at Ashteroth Karnaim, north of Gilead, where they were defeated by Chedorlaomer (Gen. xiv. 5). Og was one of these (Deut. iii. 11; Josh. xii. 4; xiii. 12). The name Rephaim appears to be used in its larger sense (Gen. xv. 20; Josh. xvii. 15), where our translators have rendered it "Giants." Their name was long retained in that of the "valley of Rephaim," near Jerusalem, which was the scene of the incident described in 2 Sam. v. 18-25.

The **EMIM** (*i.e. formidable ones*) were overcome by Chedorlaomer at Shaveh-Kiriathaim, *i.e.* the plain of the twin cities (Gen. xiv. 5; Jer. xlvi. 1, 28; Ezek. xxv. 9). They were the aboriginal inhabitants of Moab, and are noticed as being "a people great, and many, and tall as the Anakim." They were also accounted Rephaim (*Giants*) as the Anakim (Deut. ii. 10, 11).

The **ANAKIM**, a giant race, terrified the spies in Hebron, which was called by them Kirjath-arba, *i.e.* the city of Arba, from one of their heroes (Numb. xiii. 22, 28, 33; Josh. xiv. 15). Their name became a proverb from the terror with which they had inspired the spies (Deut. ii. 10; ix. 2). They were subdued at Hebron by Caleb (Judg. i. 20), and some of them seem to have taken refuge in the Philistine territory (Josh. xi. 22).

If the **AVIM** (*i.e. dwellers in villages*) were, as is most probable, one of these old tribes, and not, as some have imagined, the same as the Hivites [see p. 8], they appear to have been a branch of the Anakim, and were perhaps those referred to by Joshua as still remaining amongst the Philistines, who had driven most of them out of their villages (cf. Deut. ii. 23; Josh. xi. 22 and xiii. 8).

The **ZUZIMS** (*i.e. the tall ones*) were overcome by Chedorlaomer at Ham, and afterwards driven out by the Ammonites, who seem to have changed their capital, Ham, into Rabbath-Ammon, and to have called them **ZAM-ZUMMIM** (cf. Gen. xiv. 5 with Deut. ii. 20, 21; iii. 11; 2 Sam. xii. 26). Professor Sayce has suggested (*The Higher Criticism and the Monuments*) that the forms Ham and Zuzim may be due to erroneous transcription from a cuneiform document by an ancient Hebrew writer who did not know the pronunciation of the words Am and Zam-zummim.

The **HORIM** (*i.e. the dwellers in caves*), in Mount Seir, were worsted by Chedorlaomer (Gen. xiv. 6), and were driven out by the Edomites (Deut. ii. 12, 22). Seir, who is called the Horite, appears to have been regarded as the head of their race (Gen. xxxvi. 20, 30).

The **AMALEKITES**, whose land is mentioned in Gen. xiv. 7, are reckoned by Ewald, Knobel, and Stanley as one of these old tribes; but it seems likely that the land there called "the country of the Amalekites" [Map 7] was so designated by anticipation, being afterwards held by the descendants of the Edomite Amalek (Gen. xxxvi. 12).

The **Kenites**, **Kenizzites**, and **Kadmonites** (Gen. xv. 19) were probably old tribes which had disappeared before the time of Moses. We have no hint that throws light on their position, or on the race to which they belonged. These Kenites are generally distinguished from the Kenites who dwelt in the land of Midian, to whom Jethro belonged, and a branch of whom settled in the Holy Land (Judg. i. 16; iv. 11; 1 Sam. xv. 6), but the question respecting them will be noticed in p. 18.

There are obscure but curious traces of the **Zemarites** or **Zemaraim** (Gen. x. 18; Josh. xvii. 22; 1 Chron. i. 16), the **Ophnites** (Josh. xxiii. 24), the **Gezrites** (1 Sam. xxvii. 8), the **Maonites** or **Mehunim**

(Judg. x. 12; Ezra ii. 50; 2 Chron. xxvi. 7), the Giblites, the Gesurites, and the Maachathites (Josh. xiii. 5, 11, 18, etc.), which are collected in the articles in Smith's *Dict.*, and in a note to the art. *Benjamin*.

§ VI. REMARKS ON GEN. XI. 1-9 IN CONNEXION WITH THE TABLE OF NATIONS.

It has been the common opinion, from the time of Philo to our own day, that the meaning of the Bible history in the tenth and eleventh chapters of Genesis is, that only one language would have been spoken by the children of Noah had they been obedient to the Divine will, and that the existing diversity of languages is the result of the confusion of tongues at Babel.

In order to make the narrative coherent, in accordance with this notion, we must suppose that the entire human race migrated in a body from Ararat to Shinar, and that they united in the design of building themselves a city and tower whose top should reach to heaven, and of making themselves a name lest they should be scattered abroad upon the face of the whole earth. But the several difficulties that are in the way of this view appear to have been more or less felt by all those who have treated the subject in detail, even by those who have been willing to accept the common opinion in the main.

It was observed by Philo that what is supposed to have occurred at Babel must in fact have been a *division* (*διάκρισις*) not a *confusion* (*σύγχυσις*) of languages. Commentators and divines, in different ages, have affirmed that the diversity of languages must be due to the working out of a natural law, in accordance with the purpose of God as implied in the formula used in the Table of Nations, that the whole earth was to be divided amongst the sons of Noah, *every one after his tongue, after their families, in their nations*, Gen. x. 5, 20, 31 (Gregory of Nyssa, Aben Ezra, J. C. Scaliger, M. Casaubon, Vitringa, Le Clerc, etc.).

From the shape into which Josephus has put the narrative, the extreme improbability of the whole race having been concerned in the building of Babel might well have occurred to his mind, had he not been enslaved to what seems to have been the common Jewish tradition. He says that Shem, Ham, and Japheth succeeded in persuading the whole of their children to leave the highlands, where they had been tempted to remain through fear of another flood, and to come down into the plain; that the ill-disposed multitude would not obey the command of God to diffuse themselves into colonies; that it was Nimrod who led them to build the tower; that God punished them by causing them to speak different languages,

and thus they were separated. Later writers have acknowledged the necessity of reducing the number of Babel builders to a portion of the human race, though many of them forsake consistency in extending the consequences of the sin either to all mankind, or to all except a small portion of the family of Shem, who are assumed to have retained the use of the primeval tongue (Bochart, Patrick, Shuckford, Kurtz, Milton, P. L. xii. 38, etc.). Now, it should be noticed that the narrative of Genesis evidently requires that we should consider *all* those who journeyed from the east to Shinar to have taken part in setting up the tower of Babel (Gen. xi. 1-4).

If we imagine the tenth chapter to contain the account of what was the consequence of the event recorded in the eleventh chapter, we dislocate the order of the text. No such dislocation seems to be required to obtain a clear view of the purport of the history. It seems plain that the object of the tenth chapter is to declare that the whole earth, as the abode of the human race, belongs to the Lord, and that He "hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the bounds of their habitation" (Acts xvii. 26); and in connexion with this, to indicate the genealogical relation in which the chosen people stood to the Gentile nations.

The order of the narrative, taking the chapters as they stand, is this:—After the account of the Flood, of some events in Noah's subsequent life, and of his death (chaps. vi., viii., vii., ix.), the statement follows of the manner in which the earth was divided amongst his descendants (chap. x.). In its proper place in this statement there is a notice of the setting up of the first monarchy by a certain family of the children of Ham (x. 8-12), whose history became afterwards so much involved with that of the Hebrews. After the conclusion of the statement follows a narrative of the circumstances under which that monarchy took its rise, conveying a terrible example of the consequences of rebellion against the Divine order (xi. 1-9). According to that order every nation was to take possession of its own land, and to speak its own tongue. A portion of the children of Ham, who had come in a body from Ararat to Shinar, madly attempted to resist this, as far as they were concerned. They sought to make themselves a name, to set up a great central monarchy, and to build a lofty tower as a visible rallying-point. But the chastisement of the Lord overtook them in the confusion of their counsels and in mutual misunderstanding. The sinful confederates had now to separate from each other under a curse instead of a blessing. God's purpose towards them was carried out by constraint instead of obedience. Those who

REVIEWING THE HISTORY OF man's power, successively, indeed, we see him come to a mighty monarchy that lasted for ages; but it was the empire of wrong and violence with confusion at its root; the enemy, not the point of union, of the families of mankind.

After this wonderful narrative, the genealogy of the chosen race is resumed (Gen. xi. 10-32), and its history takes its start in the following chapter from the call of Abraham. The sequence of the history, from the sixth chapter to the thirteenth, thus seems to be perfectly natural.

The most obvious difficulty in this view is in the first and the ninth verses of chap. xi. : " And the whole earth was of one language and one speech," and " The Lord did there confound the language of all the earth." Vitrunga, apparently with good reason, contends that " the whole earth " denotes only the limited region in which the Babel builders had taken up their abode ; and that the " one language and one speech " signify conspiring together in one design. If this interpretation does not take the words in their most ordinary sense, it may be accepted as less objectionable, either than the arbitrary assumption that those who said " let us build us a tower," in the fourth verse, were only a section of those who, in the first verse, are said to have journeyed from the east to Shinar ; or than the glaring improbability that all mankind, including the sons of Noah, were concerned in the building of Babel. The discovery of the Tell el-Amarna tablets has shown that at the time when they were written there was but one literary language,

and over the Kingdoms of Babylonia, over all the civilized world of Western Asia. Professor Sayce's view is that the multiplicity of languages spoken in Babylonia, and the existence at the same time of a universal literary language, may have led to a strong belief in a primeval confusion of tongues, and that it was at Babylon that the single tongue of the ark had divided into the manifold languages of the world. The Hebrew writer in support of this view plays upon the name of Bab-ili, "the Gate of God," and connects it with the Hebrew *bâlal*, "to confound." But the root is not met with in Babylonian, and it may be inferred that the etymology is of Palestinian origin. (Philo, *De Confus. Ling.*; Jos. Ant. i. 4; Aug. *De Civit. Dei*, xvi. 4; Greg. Nyss. *Cont. Eunom.* xii.; Aben Ezra, in *Gen.* x.; Bochart, *Phaleg*, i. 9, 10; Vitrunga, *Obs. Sac.* vol. i. lib. i.; Maurice, *Encyc. Metrop.* vol. ii. p. 547; Kurtz, *Hist. of the Old Covenant*, vol. i. p. 110.)

On the general subject of the notes on Plate I.:-
Bochart, *Phaleg* and *Canaan*; Rosenmüller, *Bib. Geog.* vol. i. ; Ewald, *Geschichte*, vol. i. ; Knobel, *Völkertafel der Genesis*; Keil, *Comment. on Gen. x.*; Kurtz, *Hist. of the Old Covenant*, vol. i. ; Havernick, *Introd. to the Pentateuch*; Kalisch, *Comment. on Gen. x.*; Gesenius, *Thesaurus*; Fuerst, *Heb. Lex.*; Sayce, *Races of the Old Test.*; W. Max Müller, *Asien u. Europa n. altägypt. Denkmäler*; Smith's *Dict. of the Bible*; Hastings, *Dict. of the Bible*; Dillmann, *Com. on Gen. x.*; Delitzsch, *Com. on Gen. x.*; Driver, *Introduction to the Literature of the Old Testament*.

II.

PHYSICAL MAP OF THE HOLY LAND, THE PENINSULA OF SINAI, AND LOWER EGYPT.

Plate II., Nos. 3, 4, 5.

THE chief names of natural features that are found in the Bible are shown in their places in this map. The colouring conveys a broad notion of the geological nature of the surface. The perennial streams are distinguished by continuous lines from the wadies (that is, the watercourses that are dry for a portion of the year) which are marked by broken lines. The section at the side shows the heights of the chief hills and table-lands, and the depths of the depressions, each of them standing immediately opposite to its place in the map.

The distinctions to be observed between the limits originally assigned to the Land of Promise reaching from the Euphrates to the *Wâdy el-'Arish* (Gen. xv. 18), the limits of the land that was actually possessed by the twelve tribes, and the limits of the LAND OF

CANAAN, strictly so called (including only what lay between the Jordan and the Great Sea with the Brook of Egypt) will be explained in another note [p. 17, § II.]. In the history of the conquest of the land, and elsewhere, we find the chief physical divisions of the LAND OF CANAAN commonly recognized. In Josh. ix. 1 we have a tripartite division, based on the superficial configuration of the ground, into the hills, the valleys [properly *the Shephélâh*, "lowland"—p. 18, note 2], and the sea-coasts. But smaller subdivisions which more precisely accord with the nature of the land are frequently mentioned. The country of the Canaanites is described in Deut. i. 7 as consisting of the PLAIN (*the 'Arabah*), the HILLS, the VALE (*the Shephélâh*), the SOUTH (*the Negeb*), and the SEA-SIDE. References to the same mode of division occur again

and again, not only in the Pentateuch, but in the later books of the Old Testament (Numb. xiii. 29; xiv. 25; Josh. x. 40; xv. 21, 61; Jer. xvii. 26; xxxii. 44; xxxiii. 18; Zech. vii. 7, etc.). In some passages of the history, the WILDERNESS is also mentioned as a division (Josh. xii. 8; xv. 61; xvi. 1; Judg. i. 16); and in some the SPRINGS or SLOPES west of Jordan (Josh. x. 40; xii. 8); whilst in others, the SPRINGS (or SLOPES) of PISGAH, or ASHDOTH PISGAH (Deut. iii. 17; iv. 49; Josh. xii. 8) are mentioned as a limit. We thus obtain the names of several natural divisions, the positions of which are noticed below.

The region represented on the map may be separated into six districts, in reference to their physical features, each contrasting strongly with those adjoining.

§ I. THE MARITIME DISTRICT.

This tract (the "coasts of the Great Sea," or the "sea-side," Josh. ix. 1; Deut. i. 7) extends inland from the coast-line of Palestine to a varying distance. North of Mount Carmel it includes the Plain of Acre—a nearly level expanse extending from the banks of the Kishon to *Râs en-Nakurah*. South of Carmel it is at first narrow, but a little south of Joppa it is fifteen miles wide. Southwards the district still further expands, embracing the extensive tracts of sand, loam, and sandstone which slope gradually upwards into the table-land of the Tih and terminate towards the west on the shores of Lake Menzaleh (Hull, *P.E.F. Memoir: Geology*). The soil of certain portions of the plain is very rich, and yields luxuriant crops of wheat and maize.

The coast district north of *Râs en-Nakurah* was never conquered by the Israelites, but remained in the hands of the Canaanites [p. 18, note 8]. Some twenty miles south of Carmel that portion of the plain called "the Sharon" (1 Chron. xvii. 29)—a place of pasture for cattle and noted for its beauty—commences. It extends southward for about forty-four miles, and is called "the woodland" (ο δρυμός) in the LXX. and in Josephus, probably from the great oak forest, of which traces still remain. South of Sharon lies the fertile plain of Philistia, which presents the appearance of one vast cornfield.

§ II. WESTERN PALESTINE AND THE DESERT OF THE TIH.

This district, bounded on the east by the Jordan-Arabah depression, stretches from Lebanon on the north to the escarpment of Jebel et-Tih, along which the limestone breaks off, on the south. "It is an elevated plateau, formed almost entirely of beds of limestone, and intersected by numerous ramifying valleys, sometimes narrow and deep like miniature

cañons." The average elevation of the plateau is about 2000 feet above the sea, but numerous points and hilltops reach to much higher levels. Thus, commencing from the north, we find Jebel Jermuk, 3984 feet; Mount Ebal, 3077 feet; Neby Samwil, 2935 feet; Mount of Olives, 2688 feet; Hebron, 3040 feet; Jebel Magrâh, 3460 feet; and Jebel el-Ejmeh, 4050 feet. Throughout the plateau a well-defined watershed may be traced from north to south, and one of the great highways of the country follows nearly the same line. The watershed throws off streams which fall rapidly to the coast plain on the west and to the Jordan valley on the east; and the hill-country is thus split up into a series of knife-like spurs that render all movement from north to south, except along the central highway, extremely difficult. The valleys of the Kishon and Jezreel, which cut the plateau in two, are the only ones that are more than mere torrent beds.

The desert of the Tih, which geologically forms part of the plateau of Western Palestine, is drained by the Wâdy el-'Arish and its branches. The region is dreary and monotonous, with little animal life, and scant vegetation—a few shrubs, and some dry desert herbage in the valley beds. It is now traversed by three routes which have probably existed from the earliest times. One of these, "the way of the Philistines," crosses the Suez Canal at Kantara, and runs by el-'Arish to Gaza. A second, "the way of Shur," crosses the Canal to the north of Lake Timsah, and, after running east to Jebel Helal, turns north to Beersheba and Hebron. The third, which is not mentioned in the Bible, is the present *Haj* route to Nakhl and 'Akabah.

The chief physical divisions of the plateau are frequently referred to in the Bible.

1. The HILLS, the MOUNTAIN, and the MOUNTAINS are the names in the Authorized Version by which the HILL-COUNTRY, the portion of the plateau extending from the foot of Lebanon to the Negeb, is called. In the Hebrew its name is uniformly *Har* (הר), i.e. the highland or hill. The Hittites, the Jebusites, and the Amorites are named as the old inhabitants of the hill-country (Numb. xiii. 29). It was divided into Mount Ephraim and Mount Naphtali. A list of cities in the southern part of it, the portion awarded to the tribe of Judah, is given Josh. xv. 48-60. The general configuration of the land is well illustrated by the representation of a portion of it on a larger scale in Map 28.

The aspect of Mount Judah, "the hill-country of Judah" (Josh. xxi. 11), or "of Judaea" (Luke i. 89), in summer and autumn is uninviting. Masses of grey limestone on all sides push themselves up through a

thin coating of soil, and the elevations have monotonous and unpicturesque outlines. In spring the best of the valleys produce crops of corn, with figs, olives, and grapes; and the vegetation gives some colour to the landscape. There are many spots that may even be called fertile. Almost everywhere there are traces of ancient cultivation,—ruins of the terrace walls that once supported the soil on the bare hillsides, and of the vineyard towers so frequently mentioned in Scripture. Traces may also be seen of forests that have disappeared under ages of reckless neglect; and on many a hilltop are the remains of an ancient town or village. Proceeding north through Mount Ephraim (Josh. xx. 7; Judg. iv. 5; Jer. iv. 15, etc.) the character of the country gradually changes. Springs are more abundant, the landscape is fairer, and the sterile slopes are more frequently broken by olive groves, fields, and villages. But perhaps the most striking feature of Mount Ephraim is the number of fertile plains and vales, connected by easy passes, that link the cornfields at the foot of Ebal and Gerizim with the broad expanse of Esdraelon. Closely associated with Mount Ephraim is the ridge of Mount Carmel, running out westward, almost into the sea. The name means "the well-wooded place," and the slopes of the ridge are still clothed with verdure—the "excellency" of Carmel (Isa. xxxv. 2). Beyond the rich plain of Esdraelon, the gentler slopes of Lower Galilee pass into the higher hills of Upper Galilee, or "Mount Naphtali,"—"a land of brooks of water, of fountains and depths, springing forth in valleys and hills." The lower country is still one of the most beautiful districts in Palestine, the higher is diversified by picturesque, deeply-cut valleys, small but rich upland plains, and steep hills, clad with brushwood (Smith's *Dict.* vol. i. 1118, 2nd ed.).

2. The VALE, the VALLEY, and the VALLEYS are the renderings in the Authorized Version of the Hebrew *has-Shephēlāh* (הַשְׁפֵלָה), i.e. the LOWLAND, as in the Revised Version. In the Septuagint it is generally rendered by plain (*rō πεδίον*), and it is sometimes so translated in the Authorized Version (1 Chron. xxvii. 28; 2 Chron. ix. 27; xxvi. 10; xxviii. 18; Jer. xvii. 26; Zech. vii. 7). It would have been better if the translators had generally retained the original word as a proper name. The SHEPHĒLĀH comprises the low hills and undulating ground that extend southwards from the Valley of Ajalon between the "hill-country" and the sea, or, in a narrower sense between the "hill-country" and the plain. It is one of the most fertile districts of Palestine, and was the scene of constant fighting between the Philistines and the Jews. The names of the cities in the Shephēlāh are given in

Josh. xv. 33, etc. Adjoining "the lowland" was the LAND OF GOSHEN—a name which possibly indicates early intercourse between Southern Palestine and Egypt. The position of the district has not been determined, but it was apparently part of the Maritime Plain, and lay between Gaza and Gibeon (Josh. x. 41; xi. 16).

3. The WILDERNESS (*מִדְבָּר*, *Midbār*) denotes, for the purpose of this division, the wilderness of Judah, called in later times the wilderness of Judæa. It skirted the west coast of the Dead Sea, and contained six cities, which are enumerated in Josh. xv. 61, 62. The desolation which marks it nearly throughout the year is but very slightly relieved by the scant vegetation that springs up after the winter rains. The bare limestone rocks are broken by deep ravines and abound in caverns. The small number of cities ascribed to it in Josh. xv. may perhaps be taken as a proof that it was not much more fertile in ancient times than it is at present.

4. The SOUTH COUNTRY or NEGEV (*נֶגֶב*) was the ordinary designation of a well-defined region. In the Authorized Version the sense is sometimes obscured by the vague rendering "the south," or the incorrect one "southward" (Numb. xiii. 17), and some writers on the geography of the Bible have fallen into similar confusion. In the Revised Version the word is always rendered "the South," but it would have been better if the original, *Negeb*, had been retained. The Negeb appears to have extended from a line drawn approximately east and west between Eshtemoa, which was in the hill-country (Josh. xv. 50) [map 9], and Arad, which was in the Negeb (Numb. xxi. 1; xxxiii. 40), to *Jebel Magrāh*, where the hills end abruptly and give place to the barren waste of the Tih. The Negeb was once the home of the Amalekites (Numb. xiii. 29), and a portion of it appears to have been known as the mountain or "hill-country" of the Amorites (Deut. i. 20). The twenty-nine cities of the Negeb are named in Josh. xv. 21-32, where they are distinguished from the cities of the other natural divisions originally allotted to Judah [p. 29]. In the time of Zechariah (vii. 7) the district was uninhabited except by nomads. The greater part of the Negeb is a dry and thirsty land, subject to dust storms (Isa. xxi. 1). The vegetation is scant, excepting in the wadies that intersect it (Ps. cxxvi. 4; Isa. xxx. 6; Ezek. xx. 46, 47), but the rounded hills of *Jebel Magrāh* are covered with herbage in spring, and corn is grown in several places. In some of the valleys there are numerous ancient walls that once supported terraces of alluvial deposit, and provided large areas of fertile soil. In other places there are remains of ancient

habitations, of vineyard terraces, and of dams for storing water, all indicating the former existence of a considerable population that was, in part at least, agricultural.

5. The WILDERNESS OF PARAN (Numb. x. 12; xiii. 8, 26) may be regarded as nearly co-extensive with the plateau of the Tih. It was entered by the Israelites after leaving Hazeroth (Numb. xii. 16), and was "the great and terrible wilderness" in which Jehovah so signally preserved His people from famine and drought (Deut. i. 19; viii. 15). The country is barren and monotonous, but in the *Wâdy el-'Arish* there are tracts of alluvial soil on which corn is grown by the Bedawin. Closely connected with, and probably forming part of the Wilderness of Paran, are the Wildernesses of Zin, Kadesh, and Shur or Etham. The first two were in close proximity to its north-eastern and northern borders; the third lay between the frontier of Egypt and *Wâdy el-'Arish* (Exod. xv. 22; Numb. xxxiii. 8).

§ III. THE JORDAN-'ARABAH DEPRESSION.

The remarkable depression, which commences in Northern Syria, extends southwards along the Jordan valley, or *Ghor*, and the *Wâdy el-'Arabah*, to the Gulf of 'Akabah. It coincides with a fracture of the earth's crust, or "fault," and consists of two distinct sections. The *northern section* is drained by the Jordan and its tributaries; and throughout its length the valley is bounded by abrupt slopes or terraces on either hand, except where they are cut through by the valleys of the tributary streams. The Jordan, taking its rise in the western slopes of Hermon, descends over a rocky bed to Lake Huleh (the Waters of Merom),—a shallow sheet of water, with dense masses of papyrus, about 7 feet above the level of the Mediterranean. Issuing from the lake it flows with a rapid stream for 10 miles to the Sea of Chinnereth, or Galilee, which is 682 feet below the sea-level. On leaving the Sea of Galilee the river follows so tortuous a course that in the space of 65 miles it traverses at least 200 miles before entering the Dead Sea. The valley varies from three to twelve miles in width. The Dead or Salt Sea occupies the deepest portion of the depression, and is enclosed on all sides, excepting the north, by terraced hills. Its surface is 1292 feet below the Mediterranean, and its greatest depth is 1278 feet. Its waters are intensely salt, for it has no outlet, and all the water flowing into it passes off into the atmosphere by evaporation. Nine miles south of the Dead Sea the *Ghor* terminates in a line of steep banks of gravel, sand, and marl, which rise to a height of 800 feet above the lake, and belong to the lacustrine deposits

of the ancient salt sea. These banks are supposed by some writers to be the ascent of Akrabbim, i.e. "of Scorpions" (Josh. xv. 8). Amongst the most interesting features of the *Ghor* are the hot springs on both sides of the valley. The *southern section*, known as the *Wâdy el-'Arabah*, extends from the *Ghor* to the Gulf of 'Akabah, a distance of 108 miles. The depression is bordered on the east by the range of Mount Seir, and on the west by the escarpment of the Tih. It presents a marked contrast to the Jordan valley in having no perennial streams, and its surface is formed of sand, gravel, shingle, and marl. At a distance of 45 miles from the Gulf of 'Akabah the great valley is crossed by a ridge of grey limestone which divides the waters of the Dead Sea from those of the Red Sea, and has an elevation of 700 feet.

A notion used to prevail that the waters of the Jordan formerly flowed through the 'Arabah into the Gulf of 'Akabah, and that a great convulsion cut off the connexion by depressing the basin of the Dead Sea. It was imagined that it was at this time that the guilty cities of the plain were submerged, their position having been in what now forms the bottom of the south end of the Dead Sea, while Zoar was supposed to stand on the little peninsula now called *el-Lisan*. We have already noticed the arguments that seem to show, conclusively, that the plain, or *circle*, of Jordan, on which Sodom and Gomorrah stood, was at the north end of the lake [p. 8]. The explorations of M. Lartet and Professor Hull have shown that no great change has taken place in historic times, and that there are no clear traces of volcanic action in this district. The ridge which crosses the 'Arabah has continued as such since the whole region emerged from the ocean, and must always have shut in the basin of the Dead Sea (Hull, "P.E.F. Memoir: Geology; Lartet, *Voyage d'Exploration à la Mer Morte: Géologie*).

The PLAINS, the PLAIN, the CHAMPAIGN (Deut. xi. 80), and the DESERT (Ezek. xlvi. 8) are the names used in the A.V. to render the Hebrew 'Arabah (אֲרָבָה). In one place only (Josh. xviii. 18) the original word is retained. The meaning of the word is a sterile, dried-up place; but whenever it occurs in the singular number, with the article (*ha-'Arabah*, 'the 'Arabah' in R.V.), it denotes either the whole or a portion of the Jordan-'Arabah depression. In Deut. ii. 8, and perhaps in i. 1, the allusion is to the *Wâdy el-'Arabah*. Though the 'ARABAH is not named amongst the divisions of the LAND OF CANAAN (p. 18, note 8) it was formally made over, with the Land of Gilead, to the Reubenites and Gadites, and thus politically became part of the eastern division of the Holy Land (Deut. iii. 17). Included in the 'Arabah were the "kikkar

of Jordan," north of the Dead Sea (Gen. xiii. 10, 11); the *Arboth*, "plains," of Moab (Numb. xxii. 1; xxvi. 8, 63, etc.) and of Jericho (Josh. iv. 13; v. 10, etc.); the *geliloth*, "borders," of Jordan (Josh. xxii. 10, 11); and the *bik'ah*, "plain," of Jericho (Deut. xxxiv. 8).

§ IV. THE EAST SIDE OF JORDAN.

The country east of the Jordan-'Arabah depression may be regarded as an elevated table-land which, on the west, breaks off in a series of slopes and escarpments that overlook the Jordan valley, and, on the east, merges in the Syrian desert. Stretching southwards, from the foot of Hermon to the river Yarmuk, is the volcanic region of BASHAN, which included the wooded hills of *Jaulân* on the west, the fertile plain of *Haurân* in the centre, the high range of *Jebel Haurân*, or *Jebel ed-Druz*, on the south-east, and the remarkable lava flow called *el-Leja*. *Jebel Haurân*, or perhaps the volcanic cones scattered over the country, represents the HILLS OF BASHAN; and *el-Leja*, a vast labyrinth of clefts and crevasses, thickly studded with the ruins of ancient towns, is, perhaps, identical with *Argob*, a portion of the territory ruled over by Og, the chieftain of the Rephaim (Deut. iii. 4, 13; 1 Kings iv. 13). South of the Yarmuk lies Gilead, one of the most picturesque districts in Palestine. It extends to the edge of the table-land near Heshbon, and is divided into two parts by the beautiful glen through which the *Jabbok* flows to the Jordan. *Gilcad* is a land of perennial streams, of upland pastures, and of limestone ridges well wooded with oak and Aleppo pine. It was noted of old as a pastoral country, and for the balm and spices that it produced. The general elevation of the plateau above the sea is 8000 feet, and the highest point, *Jebel Osha*, is 3597 feet. Further south is the *Mishor*, or "table-land" (A.V. "plain country"),—the Sharon of Eastern Palestine, which extended beyond the river Arnon, through Moab, to the mountain country of Edom. One portion of the table-land was called the *mishor*, "plain," of *Medeba* (Josh. xiii. 9), and another the *sede*, "field," of Moab (Ruth i. 1, 2, 6, etc.). The whole district, where not very rocky is covered with grass and affords excellent pasture. It was in the rich upland pastures and extensive forests of Gilead and Bashan, north of the Arnon, that the tribes of Reuben and Gad with half the tribe of Manasseh took up their abode (Numb. xxxii. 1; Deut. xxxii. 14; Ps. xxii. 12; Isa. ii. 18; Ezek. xvii. 6; xxix. 18; Amos iv. 1). South of Moab lies the rugged country of EDOM [p. 85].—MOUNT SEIR, or "the land of Seir" (Gen. xxxii. 8; xxvi. 80), the ancient abode of the children of Esau, which, towards the north, was sometimes called *Gebal*, *Gebalene*, or *Gobolitis*. It terminated in the moun-

tains of granite and porphyry which rise to the east of the Wâdy el-'Arabah and the Gulf of 'Akabah. The limestone plateau has an altitude of 5800 feet, and the highest point of the sandstone ridge is Mount Hor (4580 feet), at the eastern base of which lies Petra. References to the ruggedness of the old land of Edom are found in Jer. xl ix. 16; Obad. 3, etc.

ASHDOH PISGAH, the SPRINGS, or SLOPES (R.V.) or PISGAH, mentioned as a limit in connexion with the 'Arabah and the Salt Sea (Deut. iii. 17; iv. 49; Josh. xii. 3), is probably the 'Ayûn Mûsâ, "springs of Moses," situated in a valley, near Mount Nebo, which is a marked feature in the landscape. Ashdoth Pisgah was given to Reuben (Josh. xiii. 20). In Josh. x. 40 and xii. 8 the word Ashdoth, "the springs" (R.V. "the slopes"), is used alone for one of the divisions of Western Palestine conquered by Joshua. (Smith's Dict., 2nd ed., art. *Ashdoth Pisgah*.)

§ V. THE PENINSULA OF SINAI.

South of the Tih plateau is the district of Mount Sinai, consisting of rugged heights or sharp ridges that break off in cliffs and precipices and are divided by deep waterless ravines which drain, on the one hand, to the Gulf of 'Akabah, and, on the other, to the Gulf of Suez. The region is essentially mountainous, rocky, and remarkable for the deep coloration of the granite, porphyry, and schist, of which it is formed. On the north is a zone of sandstone; and on the west it is bounded by a desert plain, *el-Ga'ah*, which is separated from the sea by a ridge of nummulitic limestone. The principal heights are grouped together near the centre of the Peninsula, and the rocks of which they are formed are amongst the most ancient in the world. The highest peaks are *Katharina-Zebîr* (8551 feet), *Umm Shomer* (8449 feet), and *Jebel Mûsâ* (7873 feet). About twenty miles from the central group is the striking ridge of *Jebel Serlâl* (6784 feet). In the granite districts there are many good springs, and at certain seasons of the year there is an abundance of desert vegetation. In some of the valleys there are fine palm groves. The cold in winter is great, and snow falls nearly every year on the higher peaks. Dean Stanley has given a picturesque description of this region in *Sinai and Palestine* (p. 10, *sq.*). It is doubtful whether the whole group was generally named by the Hebrews HôRËB or SINAI [see note 4, p. 26]. It is called *et-Tor* (i.e. "the mountain") by the Arabs. This central district was known as the Wilderness of MOUNT SINAI [p. 26]. On the west side of the Peninsula, the desert near the sea was called the Wilderness of SIN. On the north, near the escarpment of the Tih plateau there is a small tract of loose drifting sand called *Debbet er-Ramleh*. [Map 7.]

§ VI. LOWER EGYPT.

The immense plain of Lower Egypt, known as the Delta, is bounded east and west by low limestone hills, and on the north by the Mediterranean. It is irrigated and fertilized by the waters of the Nile, and is of extraordinary fertility. The Delta has undergone a slow but important geological change during historic times. In the south there has been a gradual raising, in the north a gradual sinking of the soil. In Roman times the Red Sea extended further inland than it does at present, and, at the date of the Exodus, it probably stretched northward to *Lake Timsah*. On the other hand, large areas in the north in which there were important towns, are now marshland or covered with water. The historical bearing of this view will be treated in the notes on the departure of the Israelites from Egypt [p. 21, note 5; sketch-map, p. 25]. The eastern portion of the Delta between *Tell el-Kebîr*, *Zagazig*, and *Belbeis*, including *Wâdy Tumlât*, was known as the Land of *Goshen* [p. 20, note 8].

South of Cairo, which is near the apex of the Delta,

the Nile runs through a narrow fertile valley between desert hills that rise on either side to a height of about 300 feet.

The most available sources of information on the physical geography of the Holy Land are Grove's article on *Palestine*, in Smith's *Dict.*; Robinson's *Physical Geography of the Holy Land*; Robinson's *Biblical Researches*; Thomson's *The Land and the Book*; Ritter's *Palestine*, translated by Gage; Stanley's *Sinai and Palestine*; Tristram's *Land of Israel*; Conder's *Tent Work in Palestine*; Palestine Exploration Fund's *Memoirs of Western and Eastern Palestine*; Dr. G. A. Smith's *Historical Geography of the Holy Land*; Geikie's *Holy Land and the Bible*; Murray's *Handbook of Palestine*; Baedeker's *Palestine and Syria*; and Hastings' *Dict.*: for more special information on the Dead Sea and the Jordan, Lynch's *Expedition to the Jordan and the Dead Sea*; Grove's article *Salt Sea*, in Smith's *Dict.*; Hull's *Mount Seir, Sinai, and Western Palestine*; and Lartet's *Essai sur la Géologie de la Palestine*.

III.

THE CHIEF PLACES MENTIONED IN THE HISTORY OF THE PATRIARCHS AND OF THE EXODUS.

Plate III., Nos. 6, 7, 8.

§ I. THE MIGRATION OF ABRAHAM. (Gen. xi. 28—xii. 9)

Plate III., No. 6.

1. The situation of *Ur of the Chaldees*, the original home of the family of Abraham (Gen. xi. 28; xv. 7), has been the subject of much dispute. The LXX. simply say that Terah and his children came out of the Land of the Chaldees, without naming the exact place of their abode. That place is now identified with *Mugheir*, on the right bank of the Euphrates, nearly opposite the mouth of the *Shatt el-Hai*. Here inscriptions have been found which show that Ur was an important city, and the capital of a fruitful, cultivated district before the date generally ascribed to Abraham. There is also evidence that, at that period, persons bearing Hebrew names resided in Babylonia, and that there was intercourse between Babylonia and the West. Though now some six miles from the Euphrates, and about 125 miles from its mouth, Ur was once a sea-port, which carried on an active trade by land and water. Its ships are mentioned in the inscriptions. Its principal building

was the temple of the moon-god "Nannar," or "Sin," which stood on a massive pyramidal tower built with bricks that are stamped with the name of the builder, *Urbau*. In the inscriptions there is no evidence of the existence of a northern land of the Chaldees or of a northern Ur at the time of Abraham. The view that this part of the valley of the Euphrates, the middle portion of the Babylonia of later times, was the original land of the Chaldees, is also supported by the oldest recorded tradition that bears on the subject (preserved by Eusebius, *Præp. Ev.* ix. 17), and the prevailing opinion from remote times. (Strabo, xvi. pp. 789, 767; Plin. *H. N.* vi. 81.) Other sites that have been identified with Ur are—

(i.) *Warka*, on the left bank of the Euphrates, about forty miles above Mugheir, which is taken for Ur in some Jewish and Arabian traditions. But this place is now known to be *Erech*, one of Nimrod's cities (Gen. x. 10). Its name in the LXX. is 'Ορέχ, and in Ptolemy Ὀρέχ.

(ii.) Bochart, Calmet, Bunsen, and others identify it with a city or fortress in the upper valley of the

Euphrates, supposed to have been called *Ur* in the fourth century after Christ. But the selection of this spot would seem to have been based upon an editor's mistake. According to what appears to be the true reading of Ammianus Marcellinus (lib. xxv. 8), the only ancient writer who mentions it, the proper name of the place is *Adur*, not *Ur*. Some would identify it with the modern *el-Hadhr*, the ancient *Hatrae*, from the resemblance of that name to *Adur*.

(iii.) Pocock, Niebuhr, Ainsworth, and Stanley have urged the claims of *Urfa*, or *Orfa*, the *Edessa* of the Greeks—a spot indicated by some Jewish, early Christian, and local traditions. But the etymological argument that connects the name of the province of *Arrapachitis* with *Arphaxad*, as the father of the Chaldees [notes on *ARPHAXAD*, p. 6, and *CHALDEA*, p. 84], appears to be very questionable; and there is no historical evidence whatever that the northern part of Mesopotamia, in which *Urfa* is situated, the Padan-aram of Gen. xxv. 20, xxxv. 9, etc., was ever identified with the Land of the Chaldees. The Turkish name *Orfa* comes through the Armenian *er-Roha*, from *Calirrhœ*, one of the ancient names of Edessa.

2. The position of *HARAN* (Gen. xi. 31; xii. 4; xxviii. 10), the "city of Nahor" (Gen. xxiv. 10; xxvii. 43), is satisfactorily determined. The place has never changed its name, which takes the form of *Charran* in the New Testament (Acts vii. 2). It stands on the *Belik* (the ancient *Bilecha*, or *Balissus*), a tributary of the Euphrates. *Haran* is frequently mentioned in the cuneiform inscriptions, and Tiglath Pileser I. is stated to have hunted elephants in its neighbourhood. It was on the great trade route from east to west, and probably became a place of commercial importance in very early times (2 Kings xix. 12; Ezek. xxvii. 23). (See Stanley, *Jewish Ch.* i. p. 8.) It may have been for the sake of its trade that Terah chose it as his abode.—A village near Damascus, called *Harrân el-'Awâmid*, has been suggested as the Haran of Abraham's migration, but without good reason.

3. Terah and his family, when migrating from *Ur*, may have kept to the right bank of the Euphrates, or have crossed the river opposite *Mugheir*. In the latter case travelling through *Erech*, and by the ruins of *Babel*, they would in due time reach the fertile valley of the *Bilecha* and follow it upwards to *Haran*. After Terah's death Abraham probably re-crossed the Euphrates at *Jerâbus*, which some authorities identify with *Carchemish*, and thence his route would lie through *Aleppo*, where some quaint traditions of him still exist, *Hamath*, and *Kadesh* on the *Orontes*, to *Damascus*. Leaving *Damascus*, he apparently crossed *Bashan*, and, descending the picturesque

valley of the *Jabbok*, passed over *Jordan* at the *Damieh* ford, and so entered the Promised Land. An easy ascent by the *Wâdy Farah* would bring him to the spot where he first took up his abode and built an altar in the plain (or, as it should be rendered, *at the oak*) of *Moreh*, the place of *Shechem* (Gen. xii. 6). He then moved to the highland between *Bethel* ("called *Luz* at the first," Gen. xxviii. 19) and *Ai*, where he built a second altar. He next advanced into "the south country," or *Negeb* [p. 18, note 4], and was obliged by a famine to go into Egypt. It is probable that the residence of the king of Egypt at this time was *Zoan* [p. 22, note 10]. On his return from Egypt he again resided between *Bethel* and *Ai*, where he separated from *Lot*. The "plain [properly the *circle*] of *Jordan*" (Gen. xiii. 10), called in the map the plain of the five cities, the fertility of which tempted *Lot* to move eastward, must be distinguished from the 'Arabah, generally called "the plain" (i.e. of *Jordan*) in the Authorized Version, of which it forms only a small portion [pp. 8, 14, notes 4 § III.]. Abraham subsequently removed to "the plain [properly, *the oaks*] of *Mamre*, which is in *Hebron*" (Gen. xiii. 18), which "before was *Kirjath Arba*" (Josh. xiv. 15), where he built another altar and resided until his death.

§ II. LIMITS OF THE HOLY LAND.

1. In the first promise of the land made to Abraham it is said, "Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates; the Kenites, and the Kenizzites, and the Kadmonites, and the Hittites, and the Periz-zites, and the Rephaims, and the Amorites, and the Canaanites, and the Girgashites, and the Jebusites" (the LXX. add, "and the Hivites"), (Gen. xv. 18–21). By the river of Egypt is, perhaps, here denoted the Nile, "the extreme western limit of Jewish thought and dominion" (Stanley). The Hebrew word, rightly rendered *river*, is נָהָר (*nâhâr*), which means a perennial stream of considerable size, and comes from a root signifying to flow. The word which is also rendered "river" (R.V. "brook") in Numb. xxxiv. 5—"and the border shall fetch a compass from *Azman* unto the river of Egypt,"—is נַחַל (*nachal*), a brook, or watercourse, in modern Eastern geography, a *wâdy*. The same word is used Josh. xv. 4; 1 Kings viii. 65; Isa. xxvii. 12. There is no reason to doubt that the *brook* or *stream* of *Egypt* (as the word is rendered Isa. xxvii. 12) was the *Wâdy el-'Arish*, which may be regarded as the real south-western boundary of the Holy Land. The true RIVER OF EGYPT, otherwise called *SIHOR*, i.e. the black, or turbulent river (Josh. xiii. 3; Isa. xxiii. 8, etc.), is the Nile. In reference to

Gen. xv. 18, and to Josh. xiii. 8, as the Hebrew dominions never, even in the time of Solomon, extended to the Nile, we must regard the names of the two great rivers as representing the two powers, Egypt and Assyria, between which the descendants of Abraham were to have their territory. According to another view, the river referred to in these two passages is also the *Wâdy el-'Arîsh*, a well-defined feature, and the natural boundary of the Promised Land.

2. We may take with more strictness of meaning the words of Exod. xxiii. 31, "And I will set thy bounds from the Red Sea even unto the sea of the Philistines [i.e. the Mediterranean], and from the desert [i.e. the wildernesses of Paran and Shur] to the river" (in the LXX. *the river Euphrates*); those of Deut. xi. 24, "from the wilderness and Lebanon, from the river, the river Euphrates, even unto the uttermost sea [i.e. the Mediterranean] shall your coast be;" those of Deut. i. 7; and those of Josh. i. 4. The promise as conveyed in these passages was literally fulfilled in the time of Solomon, when he possessed Tiphrah, the old ford of the Euphrates on the north, with Ezion-geber and Elath, the Edomite ports of the Red Sea, on the south. [Map 11—Note, p. 30.]

3. The limits of what lay west of the Jordan, the LAND OF CANAAN strictly so called, are given in a more closely defined manner in Numb. xxxiv. 1-12. The sites of many of the places mentioned in that passage are uncertain; but those which can be identified with probability are shown in the map, with the exception of the ENTRANCE OF HAMATH, which lies beyond its northern border [p. 7, § IV.—Map 8].

The eastern boundary was the JORDAN with its lakes, and the WILDERNESS OF ZIN as far south as KADESH-BARNEA [p. 27, note 3].

The western boundary was formally the BROOK OF EGYPT (*Wâdy el-'Arîsh*) and the GREAT SEA. But it should be observed, that at no period of their history did the Hebrews possess the sea-coast north of Acco, which continued to belong to the Phœnicians (Judg. i. 31). The sea-coast from Acco southwards belonged to them after the Philistines were subdued by David.

The northern boundary, beyond the limits of the map, the ENTRANCE OF HAMATH (*Wâdy el-Kebîr*), became theirs when David subdued the small Syrian kingdoms (2 Sam. x.); but they had to recede from it, and to fall within the districts actually assigned to the tribes by Joshua, after the dissolution of Solomon's kingdom, when the kings of Syria encroached on the dominions of the kings of Israel. [Map 11.]

The southern limit cannot be precisely defined, owing to the uncertainty of the position of some of the places named. The boundary suggested by the natural features is one running, from the south end of the Dead Sea, up *Wâdîs el-Jeib* and *Jerâfâh* to *Jebel Magrâh*, and then following the foot of that range westward to one of the branches of *Wâdy el-'Arîsh*. *Jebel Magrâh* forms the natural termination of the Negeb [p. 18, note 4; p. 27, note 4], the whole of which appears to have been included within the limits of the Promised Land. No convenient boundary could have been drawn across the rugged hill-country to the north of *Jebel Magrâh*.

4. The territories on the east of the Jordan, Gilead and Bashan, the regions of the Eastern Amorites and the Rephaim, were at once given by Moses into the actual possession of the two tribes and a half (Numb. xxxii. 38, *sq.*; Josh. xiii. 29-32). When the time came for the distribution of what was strictly called the Land of Canaan, each of the nine tribes and a half had its portion precisely described and awarded, like the trans-Jordanic tribes. In this way was defined the HOLY LAND, east and west of the Jordan, which remained in the possession of the Hebrew race as long as the two kingdoms existed, and which was recovered after the Captivity, under the kings of the Asmonœan and Herodian families. [Maps 9, 12, 13—p. 31.]

§ III. THE NATIVE TRIBES OF THE HOLY LAND IN THE TIME OF THE PATRIARCHS.

Plate III., No. 7.

The ancient tribes of the Land of Canaan, as their names stand in the Table of Nations (Gen. x.), have been noticed in connexion with Map 2 [pp. 7, 8]. But in the history of the Patriarchs certain fresh names are brought before us, which here claim our attention.

1. The KENITES, of whom Jethro, the priest of Midian and father-in-law of Moses, was one, dwelt in the land of Midian, and so have been generally regarded as a branch of the Midianite stock descended from Abraham and Keturah (Exod. ii. 15, 16; iii. 1; Numb. x. 29; Judg. i. 16; iv. 11, *etc.*). But Keil and some other critics are inclined to regard them as belonging to the old Canaanite Kenites who are mentioned in Gen. xv. 18-21 amongst those whose land was to be given to the children of Abraham. If, as some suppose, the Ethiopian (Cushite) woman whom Moses is said to have married (Numb. xii. 1) was the same as Zipporah the daughter of Jethro, there is obviously good ground for this view; but it seems more likely from the narrative that the

Ethiopian was a second wife of Moses, whom he married after the death of Zipporah. It may, therefore, be supposed that the old Kenites of the Holy Land disappeared after the time of Abraham, probably by fusion with other tribes, and that the Kenites of the Book of Exodus were a portion of the Midianite race dwelling to the east of Mount Horeb (Exod. iii. 1). In much later times they were living, apparently in the Negeb, with the Amalekites, with whom they were closely connected (1 Sam. xv. 6; xxvii. 8-10).

2. The PERIZZITES are first mentioned in Gen. xiii. 7, in connexion with the strife between the herdmen of Abraham and those of Lot: "And the Canaanite and the Perizzite were then in the land." The Canaanites and the Perizzites are similarly associated in regard to Jacob's fear of the consequence of the outrage upon the Shechemites by Simeon and Levi in Gen. xxxiv. 80, and again in the narrative of the conquest of their territory by Judah and Simon (Judg. i. 4, 5). In all these passages it would seem that the Canaanites and the Perizzites represent, in a general way, the aborigines of the land. The Perizzites, according to the supposed origin of their name, appear to have been the dwellers in villages, the agriculturists, in distinction from the CANAANITES, who were traders, dwelling chiefly on the sea-coast and on the main lines of traffic [p. 8, note 4]; while the AMORITES (taking the word in its broader, and pro-

[note 8]. Dean Stanley considers that, in the history of Abraham, the two names, Perizzites and Hittites, are indifferently used for one and the same people; but in the list of the seven nations of Canaan which the Israelites were to overcome, each name stands for a distinct people (Exod. iii. 8, 17; xxiii. 23; Deut. vii. 1;

appears to be warranted by Josh. xvii. 15-18, with the other passages to which reference has been made.

3. The AMORITES, or "highlanders(?) are first heard of as dwelling in the hills, to the west of the Dead Sea, above Engedi (Gen. xiv. 7). They then held Hebron, apparently under the Hittites (Gen. xiv. 18; cf. xxiii. 8, 9). When the spies traversed Palestine they were dwelling in the mountains of Judah and Ephraim (Numb. xiii. 29; cf. Deut. i. 7, "the hill-country of the Amorite"); and before the time of Moses they had established themselves east of Jordan. The territories of Og and Sihon, "the two kings of the Amorites," included "all Gil^ēad and all Bashan," and extended from the river Arnon to the foot of Hermon, and from the Jordan to the eastern desert (Numb. xxi. 21-26; Deut. iii. 2, 8, 10; iv. 49; xxxi. 4, etc.). At the time of the conquest the Amorites

appear to have been the dominant race in Southern Palestine, and amongst their cities were Jerusalem, Hebron, Jarmuth, Lachish, and Eglon (Josh. x. 5). Jerusalem is classed as a Jebusite city in Josh. xviii. 28; Judg. i. 21, etc.; and as a mixed Amorite and Hittite city in Ezek. xvi. 3, 45. The Amorites (*Amaur*) are frequently mentioned in the Egyptian inscriptions relating to the campaigns of Sethi I., Rameses II. and III.; in the Babylonian texts (*Amurrā*); and in the *Tell el-Amarna* tablets. In the earlier period they are found in the Lebanon, and Kadesh on the Orontes was in their territory; in the later they are mentioned in connexion with Southern Palestine. The term "Amorites" is supposed by some writers to have been a descriptive title, denoting the dwellers in the hills, and not a tribal name.

4. The HITTITES were a Canaanite tribe, descended from Heth, the son of Canaan. They are always mentioned in the list of tribes that occupied the Promised Land at the time of the Patriarchs, and at that of the conquest by Joshua (Gen. xv. 20; Exod. iii. 8, 17; xiii. 5; xxiii. 23, 28; xxxiii. 2; xxxiv. 11; Numb. xiii. 29; Deut. vii. 1; xx. 17; Josh. iii. 10; ix. 1; xi. 3; xii. 8; xxiv. 11; Judg. iii. 6; 1 Kings ix. 20; 2 Chron. viii. 7; Ezra ix. 1; Neh. ix. 8). At a very early period they were in possession of Hebron, where they buried their dead in tombs. They were accustomed to commercial transactions and payments in silver (Gen. xxiii. 3-16); and gave their women in marriage to other tribes (Gen. xxvi. 34; 1 Kings xi. 1). Jerusalem was a mixed Hittite and Amorite

living in the hill-country of Judah (Numb. xiii. 29). Some years later they are mentioned as living in Northern Syria; "from the wilderness, and this Lebanon, even unto the great river, the river Euphrates, all the land of the Hittites" (Josh. i. 4; cf. Judg. i. 6). According to the best authorities, Tahtim-hodshi (2 Sam. xxiv. 6) should read "the [land of the] Hittites towards Kadesh." Some of David's companions, such as Ahimelech (1 Sam. xxvi. 6) and Uriah (2 Sam. xi. 3) were Hittites. Solomon traded in horses and chariots with "the kings of the Hittites" (1 Kings x. 29; 2 Chron. i. 17). They were so powerful as to be feared by the Syrians under Ben-hadad (2 Kings vii. 6). The Hittites are frequently mentioned in the Egyptian and Assyrian inscriptions. They formed a powerful empire or confederation occupying Northern Syria; and their power extended over nearly the whole of Asia Minor. They are supposed to have conquered Egypt, and, after their expulsion, they were constantly at war, at first with the Egyptians, and afterwards with the Assyrians.

Their power was completely crushed by Sargon (*circ. B.C. 717*), and they are not mentioned at a later date in the historical books of the Bible. They possessed a special system of writing, the key to which has not yet been certainly discovered. All that is at present known of the Hittites is given by Wright, *Empire of the Hittites*; Sayce, *The Hittites*, etc.; Conder, Smith's *Dict.* i. 1873; Hastings, *Dict. art. Hittites*.

The AMALEKITES [p. 9]. The PHILISTINES [p. 6].

The Kenizzites—the Kadmonites—the Rephaim [p. 9].

In the doubts that arise out of the notices of the tribes of Canaan in the Old Testament, the difficulties appear to be precisely of the same kind as those which occur in the early history of other nations; such, for example, as that of our own country in reference to the names, Saxons, Angles, Jutes, and Frisians.

§ IV. THE ROUTE OF THE ISRAELITES FROM EGYPT TO THE HOLY LAND.

Plate III., No. 7.

Our knowledge of the regions through which the Israelites passed is sufficient to render it possible to lay down, approximately, the route which they followed, or the main alternatives between which we must choose. In a few cases only can the stages of their journey be identified with any degree of certainty.

The track which is marked in the map is that which seems best to meet the requirements of the Bible narrative. But such sites as will enable the reader to follow most of the routes which have been laid down by the various authorities are marked by their modern names.

The entire route may be conveniently divided into four portions :

1. From Rameses to the Red Sea.
2. From the Red Sea to Sinai.
3. From Sinai to Kadesh-barnea.
4. From Kadesh-barnea to the Plains of Moab.

1. *From Rameses to the Red Sea.* (Exod. xii. 37; xiii. 20; xiv. 2, 9; Numb. xxxiii. 5-8.)

1. The LAND OF GOSHEN was near the capital of the Pharaoh who set Joseph "over all the land of Egypt" (Gen. xlv. 10), and was on the road from the capital to Palestine (Gen. xlvi. 28, 29). It was also called the LAND OF RAMESSES and was "in the best of the land" (Gen. xlvi. 6, 11)—an expression which apparently refers to good pasture rather than

to good agricultural land (cf. Gen. xlvi. 33, 34). According to an early Christian tradition, the Pharaoh of Joseph was Apophis (Apepi), one of the Hyksos, or "shepherd kings" who has left important monuments at Bubastis (*Tell Basta*), near Zagazig and at Zoan (*San*). The LXX. version of Gen. xlvi. 28 shows that, according to the tradition of their time, Joseph met Jacob at Heroöpolis (*Tell el-Maskhata*) "in the land of Rameses." This would seem to indicate that Joseph, and, perhaps, the court, were then at Bubastis; and would accord with Joseph's message to his father, "Thou shalt dwell in the land of Goshen, and thou shalt be near unto me" (Gen. xlv. 10).

2. In the LXX. the Land of Goshen is called "Gesem in Arabia"—that is, Gesem in the nome (parish or county) of Arabia. This nome was known to the Egyptians as the nome of Sopt, and its civil capital was Pa Kes, the Greek Phacusa, which has been identified by M. Naville with *Saft el-Henneh*, about six miles from Zagazig. Kesem (Gesem), according to the inscriptions, was the civil name of the city and district in which stood the temple of Sopt, and the land of Goshen would thus be the country round *Saft el-Henneh*. When Joseph's brethren were settled in Goshen, it was part of the uncultivated marshland called "the water of Ra," and belonged to the nome of Heliopolis, or On, which, according to Josephus (*Ant. ii. 7, § 6*), was one of the places in which Pharaoh allowed Jacob and his sons to dwell. The Coptic translation of Gen. xlv. 10 reads Gesem of Tarabia—that is, of the country between the Nile and the Red Sea. St. Sylvia, a pilgrim of the fourth century A.D., repeatedly mentions the fact that Arabia and Goshen are the same. The Arab translators of Genesis employ *Sadir*, which corresponds to the district of *Saft*, for Goshen; and Macrizi says that *Belbeis*, about six miles from *Saft el-Henneh*, is the land of Goshen.

3. The truth of the almost unanimous tradition that Goshen was located in the south-eastern part of the Delta has been proved by the excavations and investigations of M. Naville, whose views may be thus summed up—Goshen, the town, as at *Saft el-Henneh*, and the land of Goshen was the country between *Belbeis*, *Zagazig*, and *Tell el-Kebir*. The district assigned to Jacob and his sons had no settled boundaries, but its limits gradually extended with the increase of the population until they included Heliopolis and the *Wādi Tumildāt*. At the time of the Exodus the term "land of Rameses," which probably covered a larger area than Goshen, apparently applied to that part of the Delta which lies eastward of the Tanitic branch of the Nile. This district

corresponded with the present province of *Sharkieh*, and a portion of the *Kaliubieh*. According to M. Naville, "when the Israelites settled in Egypt under the last Hyksos kings, the land of Goshen was an uncultivated district, not divided among Egyptian inhabitants regularly settled and governed, but probably a kind of waste land, sufficiently watered to produce good pasture. Thus it was a district which might be assigned to foreigners without despoiling the inhabitants of the country. Even in the lists of Seti I., the nome of Arabia does not appear: and this shows that that part of the kingdom had not then been 'organized in provinces with a settled administration.' Instead of nomes we find names of branches of the Nile, or of marshland. An inscription of Menephtah, the supposed Pharaoh of the Exodus, contains the interesting statement that the country round *Bailos* (*Belbeis*) 'was not cultivated, but left as pasture for cattle because of the strangers. It was abandoned since the time of the ancestors.' " (E. Naville, *Goshen*, 4th Memoir of Egypt Exploration Fund.)

4. The "land of Rameses" was enriched with temples, and provided with treasure-cities (Exod. i. 11; literally, "store-houses;" LXX. "fortified cities;" cf. 1 Kings ix. 19; 2 Chron. viii. 4; xxxii. 28, etc., where the same Hebrew name is used) by Rameses II. (B.C. 1300-1250). These "store-houses" were built of sun-dried bricks of Nile mud, sometimes mixed and sometimes unmixed with straw (Exod. v. 6-19); and they were constructed for the storage of corn, wine, oil, and other provisions for the use of armies and caravans about to cross the desert to the East, and of the garrisons on the eastern frontier. Two of the "store-houses"—PITHOM and RAAMSSES—were, according to the Hebrew text, built by the Israelites (Exod. i. 11); and to these the LXX. add a third—ON, the city of Potipherah, father-in-law of Joseph (Gen. xli. 45), the Heliopolis of the Greek writers.

5. M. Naville has shown (*The Store City of Pithom*, Egypt Exploration Fund) that the site of PITHOM (Pi Tum, the *city* or the *abode* of *Tum*) is now occupied by *Tell el-Maskhuta*. Here he uncovered the remains of a temple, some inscriptions, and several granaries, deep rectangular chambers without doors, which date from Rameses II., and may be the "store-houses" of the Bible. The religious name of the city was Pi Tum, to which is generally added *which is at the Eastern door*, and it belonged to a border-land called *Thuku*, or *Thukut*, the Hebrew *Succoth*, which afterwards became the civil name of the city. Shishak and Osorkon II.—who were constantly engaged in wars with Asiatic people, and Nectanebo I., who fought against the Persians—added

to the buildings at Pithom. At the time of the Greek dynasty the name of Pithom, the Patumos of Herodotus, was changed to *Heroopolis*; and during the reign of Ptolemy Philadelphus it was one of the ports from which commercial expeditions to the Red Sea started, and at which elephants, brought from the land of the *Troglodytes*, were landed. Under the Romans, who called it the *Camp of Ero*, it was a strong place with a garrison. The identity of Pithom and *Heroopolis* is confirmed by the Greek and Coptic versions of Gen. xlvi. 28. Here the LXX., who must have known the geography of Egypt, translate instead of Goshen, *near Heroopolis in the land of Rameses*, whilst the Coptic version, which was translated from the LXX., keeps the old name of the city and has *near Pithom in the land of Rameses*.

All Greek and Roman authors who mention *Heroopolis* state that "the city was near the sea, at the head of the Arabian Gulf, which was called the *Heroopolitan*. Strabo and Pliny declare it in the most distinct way. The geographer Ptolemy places *Heroopolis* only at one-sixth of a degree distance from the head of the Arabian Gulf." This shows that when the authors wrote the Red Sea extended much further north than it does at present.

6. The city of RAAMSSES was situated in the Arabian nome, but its position is uncertain. Josephus (*Ant.* ii. 15, § 1) apparently places it at *Letopolis*, which he wrongly identifies with Babylon (*Old Cairo*). The Arabic version of the Old Testament makes it the same as ON (Heliopolis, now *Matariya*). Macrizi, an Arab writer of the fourteenth century, held that it was at *Belbeis*. Champollion identified Raamses with *Heroopolis*, and placed it at *Tell el-Maskhuta*, then called *Abu Kesheid*. Lepsius agreed with him in regard to the position of Raamses, and this view was very generally accepted until the site was shown to be Pithom. M. Naville is inclined to identify Raamses with *Phacusa* (*Saft el-Henneh*), where he found a colossal statue of Rameses II.

7. The position of the "land of Rameses" was one of great importance from a military and commercial point of view. It lay on the eastern frontier, and, being exposed to the inroads of the nomads, was protected by fortified posts. The easiest and most direct routes from the Nile to the Red Sea lay through it; and the improvement of this route, which formed part of one of the main lines of communication between the East and the West, engaged the attention of most of the great sovereigns of Egypt. According to Aristotle, Strabo, and Pliny, Sesostris, probably Rameses II., was the first to conceive and carry out the idea of water communication

between the Mediterranean and the Red Sea. Rameses utilized the Pelusiac branch of the Nile from Avaris to Bubastis, and enlarged an existing canal, perhaps made by Seti I. in the fourteenth century B.C., between Bubastis and Pithom. Possibly he employed Israelites on this work as well as on the "store-houses." According to Herodotus, Pharaoh Necho (B.C. 610-594) was the first to attempt the construction of a canal to the Red Sea. Necho's canal left the Nile at Bubastis, and followed almost the line of the present Ismailia canal to Pithom-Heroöpolis, which was then a port.

The work of Necho was continued by Darius (B.C. 521-486), who erected a stele near *Shaluf*, where there are traces of his canal. At that time all goods in transit were transhipped to Red Sea vessels at Heroöpolis; and it was not until the reign of Ptolemy Philadelphus (B.C. 285), who restored the canal and constructed a lock and sluices, that vessels were able to pass from the Mediterranean to the Red Sea. The canal was impassable in the reign of Cleopatra (B.C. 31), and the next sovereign to restore water communication between the two seas was Trajan or Hadrian (A.D. 98-138). By this time the Nile had almost deserted the Pelusiac branch, and it was necessary to tap the river at a higher point. The *Amnis Trajanus* (Ptol. iv. 5, § 54) left the Nile near Old Cairo, and joined the earlier canal to the east of Bubastis. According to another view the canal attributed to Trajan was really made by 'Amr, for the transport of grain to Arabia during a famine (A.D. 639), and remained open for 139 years. The Ismailia canal was made in 1858-63, and enlarged in 1876. It leaves the Nile north of *Kasr en-Nil*, at Cairo, and runs north-east between the desert on the right, and Goshen on the left to *Abu Suleiman*, about twelve miles east of *Zagazig*. Here it is joined by a canal from the *Bahr el-Mu'izz*, and, turning east, runs down the fertile *Wâdy Tumilât*, which is over thirty miles long. At *Nefishe* it forks, one branch going to Suez, the other, opened in 1894, to Port Said.

8. The notices of the early canals accord with the view that the gradual elevation of the land already noticed [p. 16, § VI.] was in progress before the Roman dominion. The period at which the process of elevation commenced, and its rate of progress, are unknown; but there is nothing unreasonable in supposing, with Linant, that Lake Timsah and the valleys of *Seba Biyâr* and *Abu Bala* were, under the Pharaohs of the nineteenth dynasty, part of the sea.

9. Three distinct views have been advanced with regard to the Exodus:

(i.) Dr. Brugsch, the learned Egyptologist, main-

tained (*L'Exode et les Monuments Egyptiens*) that Rameses was Zoan (*San*); placed Succoth between Zoan and Pelusium; and identified Etham with the fortification on the frontier, Migdol with the *Mugdolon* of the Antonine Itinerary, twelve Roman miles from Pelusium, Baalzephon with Mount Casius, and the *Yam Suph* ("sea of woods," mistranslated Red Sea in the Bible), with the Serbonian Lake. He then took the Israelites along the narrow neck of land between the Mediterranean and the lake, and attributed the overthrow of the Egyptians to a rush of water from the sea. The fallacy of this theory has been shown by Naville's recovery of Pithom.

(ii.) The late Dr. Beke, whose opinion has been endorsed by Professor Sayce, maintained that the Israelites crossed the *Gulf of 'Akaba* [see Map No. 3], and not the Gulf of Suez, and that Sinai must be looked for to the east of that arm of the Red Sea. The principal arguments advanced are: that the name *Yam Suph* is applied to the Gulf of 'Akaba in Deut. i. 1; Numb. xxxiii. 10, 11; and 1 Kings ix. 26; and is nowhere identified with the Gulf of Suez, which is called in the Bible "The Egyptian Sea" (Isa. xi. 15); that in Deut. xxxiii. 2, and Judg. v. 4, 5, Sinai is identical with Seir; and that the Israelites could not have passed through the Peninsula of Sinai, which was then strongly garrisoned by the Egyptians. It may, however, be observed that, immediately after crossing the *Yam Suph*, the Israelites entered the wilderness of Shur (Exod. xv. 22), or Etham (Exod. xiii. 20; Numb. xxxiii. 7, 8), which could not have been to the east of the Gulf of 'Akaba; that *Yam Suph* may well have been the name of both arms of the sea; that the identification of Sinai with Seir does not meet the requirements of Deut. i. 2, 44; and that there is no evidence that the Egyptians had a garrison in the Peninsula of Sinai at the time of the Exodus.

(iii.) Most scholars and travellers are now agreed that the Israelites crossed the Gulf of Suez, which then extended further inland, somewhere to the north of Suez; and that Sinai was in the Peninsula of Sinai.

10. According to the traditions preserved in Ps. lxxviii. 12, the residence of the Egyptian Court when Moses was negotiating for the liberation of the Israelites was at Zoan (*San*), about thirty miles north of Pithom. The neighbourhood of Zoan is noticed by Pliny (II. N. xix. 2, § 3) as famous for flax, which was evidently an article of cultivation in the time of Moses (Exod. ix. 31). It may have been on the bank of the Tanitic arm of the Nile, near Zoan, that Moses was exposed by his mother in the ark of bulrushes, and found by the Egyptian princess. If

is possible, on the other hand, that Pharaoh was residing at Bubastis [p. 20, note 1] when the Israelites left Egypt.

11. The Israelites, at the time of the Exodus, were settled in Goshen, and thence two routes led to Palestine. The first called *the way of the Philistines* (Exod. xiii. 17), which the Israelites were directed not to take, left the Delta at *Kantara*, and ran along the sea-coast by *el-Arish* to Gaza on the plain of Philistia. A branch of the same road left the Delta at *el-Guisr*, north of *Lake Timsah*, and joined the other at or near *Katich*. The second route, called *the way of Shur* (Gen. xvi. 7), or *the way of the wilderness of the Red Sea* (Exod. xiii. 18), left the Delta at *el-Guisr*, and crossing the desert *et-Tih* to *Jebel Yeleg* and *Jebel Helal*, passed up by Beer-sheba to Hebron. This road was that by which Jacob entered Egypt (Gen. xlvi. 28). It was partially followed by the late Rev. F. W. Holland on his return from the Negeb in 1878, and has recently been examined by Mr. Jennings Bramly. [Map 7.]

The place from which the Israelites started was Rameses (Exod. xii. 37; Numb. xxxiii. 8, 5); but it is not certain whether the city or the land of Rameses is intended. According to Naville the name should be understood here as referring to the *land*, and not to the *city*.

12. It has been inferred from Exod. xii. 37; xiii. 20; xiv. 2, that the march from Rameses to Pi-hahiroth occupied no more than three days. This was the view of Josephus; but there is no sufficient reason for the adoption of this limitation. There is a Jewish tradition that prolongs the time to seven days. The text of Scripture apparently allows of any reasonable extension. In the narrative of the marches of the Israelites two distinct terms are used, one signifying the breaking up of a camp that has been regularly pitched (*מַסָּא*, *massa'*), which is rendered *journey* in our version in Exod. xvii. 1; xl. 36; Numb. xxxiii. 1, etc., and the other denoting the march of a day (*דֶּרֶךְ יוֹם*, *derek yom*), which occurs in Numb. x. 33; xi. 31; xxxiii. 8. Cf. Exod. xv. 22; Deut. i. 2. Now, neither of these terms is used in reference to the marches in Egypt. There appears to be floating whatever in the text to hinder our taking Succoth, Etham, and Pi-hahiroth as the places where regular encampments were made, without regard either to the time spent on the march from place to place or to the duration of the halt.

The march has sometimes been compared with the rapid movements of Tartar nomads. But the Israelites had been settled in Goshen for several generations, and only a small proportion of them could have retained the nomadic habits of their ancestors. It

would be safer to compare their marches with those of the annual caravan of pilgrims from Cairo to Mecca. The route followed by the Israelites is given in Numb. xxxiii., which is apparently a mutilated fragment of an ancient itinerary of the stations, or halting-places, on the march from Egypt to Palestine.

13. The first station was Succoth (Exod. xii. 37; xiii. 20; Numb. xxxiii. 5, 6), which has been identified by Naville with the district of *Thukut*, in which were situated the city of Pithom and the fortifications erected on the frontier by Rameses II. and his successor. That is the district round *Tell el-Mashkuta* [p. 21, note 5].

14. The next station, Etham, "which is in the edge of the wilderness" (Exod. xiii. 20; Numb. xxxiii. 6, 7), has been regarded by most critics as a city or fortress, but is identified by Naville with the region of *Atuma*, a border-land mentioned in the papyrus Anastasi VI. This document, which dates from the time of the Exodus, reads: "We have allowed the tribes of the Shasu of the land of Atuma to pass the stronghold of King Menephtah of the land of Succoth, towards the lakes of Pithom of King Menephtah of the land of Succoth; in order to feed themselves and to feed their cattle in the great estate of Pharaoh." Etham is then *the region of Atuma*; the desert which began at *Lake Timsah* and extended west and south of it, near the Gulf of Suez. This agrees with the description of Etham as being "in the edge of the wilderness," and with the three days' march of the Israelites after they had crossed the sea (Numb. xxxiii. 8).

15. According to Naville's view, the Israelites, after leaving Rameses, followed the course of the canal down *Wādī Tumilāt*, and camped in the vicinity of *Tell el-Mashkuta*. They then pushed forward towards the desert, intending to take the southern route to Palestine, and, skirting the northern shore of the gulf, reached the edge of the wilderness of Etham. Here they were commanded to "turn back and encamp before Pi-hahiroth, between Migdol and the sea, before Baal-zephon: over against it shall ye encamp by the sea" (Exod. xiv. 2). By this command they were obliged to turn back and march southward, and so were separated by the gulf from the desert over which their route lay.

Naville identifies Pi-hahiroth (Exod. xiv. 2, 9; Numb. xxxiii. 7, 8) with a temple of Osiris in the nome of Pithom, which is called *Pikerehet* on a tablet of Ptolemy Philadelphus, and is perhaps the same place as the "estate of Pharaoh" mentioned in note 14. He further identifies Pi-hahiroth with Serapeum, or Serapiu, eighteen Roman miles from Ero, and places it at the foot of *Jebel Mariam*.

MIGDOL, which must not be confused with the Migdol on the north-east frontier (Jer. xliv. 1; xlvi. 14; Ezek. xxix. 10; xxx. 6), twelve Roman miles from Pelusium, is held to be one of the towers (Egyptian *maktar* or *maktal*) on the frontier, and is placed near the *Serapeum Station* of the Ismaïlia-Suez Railway.

BAAL-ZEPHON, a name composed of two Semitic words, was probably on the eastern shore of the Gulf of Suez, and not in Egypt. It was possibly a small sanctuary of the Semitic nomads, situated on a hill, and perhaps connected with a watch-tower. It should be looked for south of *Lake Timsah*, on a hill like *Sheikh Ennedek*. Zaphon was the Phœnician word for the north wind, and Baal-zephon may be Baal of the north wind or of the north. The name *Baal Zapuna*, mentioned in a papyrus, may be the same place.

"We have now," writes Naville, "the landmarks of the camping-ground of the Israelites: on the north-west Pi-hahiroth, Pikerehet, not very far from Pithom; on the south-east Migdol, near the present Serapeum; in front of them the sea; and opposite, on the Asiatic side, on some hill like *Sheikh Ennedek*, Baal-zephon. There, in the space between the Serapeum and *Lake Timsah*, the sea was narrow, the water had not much depth, the east wind opened the sea, and the Israelites went through" (*Pithom and the Route of the Exodus*, 3rd ed. p. 31, Egypt Exploration Fund). A very similar view of the route of the Israelites was taken by Linant, De Lesseps, Poole, and Lieblein.

16. Sir William Dawson, the distinguished geologist, who examined the region carefully, placed Succoth near *Kassassin*, Etham near *Ismaïlia*, Migdol on *Jebel Shebremet*, Pi-hahiroth near the *Genesek Station* of the Ismaïlia-Suez Railway, and Baal-zephon on *Jebel Muksheih* to the east of the canal. The passage of the Red Sea was in this case effected about ten miles south of the locality proposed by Naville, where "the Bitter Lake narrows, and its shallower part begins, and a north-east wind, combined with a low tide, would produce the greatest possible effect in lowering the water" (*Modern Science in Bible Lands*, p. 389; *Egypt and Syria*, pp. 43-61).

17. Professor Ebers, like Dawson and Naville, makes the Israelites turn near Ismaïlia; but he places Migdol near *Shaluf et-Terraba*, Baal-zephon on *Jebel 'Atâka*, and Pi-hahiroth at *Ajrid*. The Red Sea, according to Ebers, was crossed immediately north of Suez (*Durch Gosen zum Sinaï*, 2nd ed.); and this view has been held by Niebuhr, Laborde, Ewald, Kurtz, Tischendorf, Bunsen, Kiepert, and Stanley. A few writers have supposed that the Israelites

started from Babylon, or On, and, marching by *Wâdy et-Tih* or *Wâdy Tuwârik*, crossed the Red Sea from the foot of *Jebel 'Atâka* to *'Ayûn Mûsâ*, a distance of five miles. This theory is supported by a Bedawi tradition, but, with our present knowledge, is clearly inadmissible.

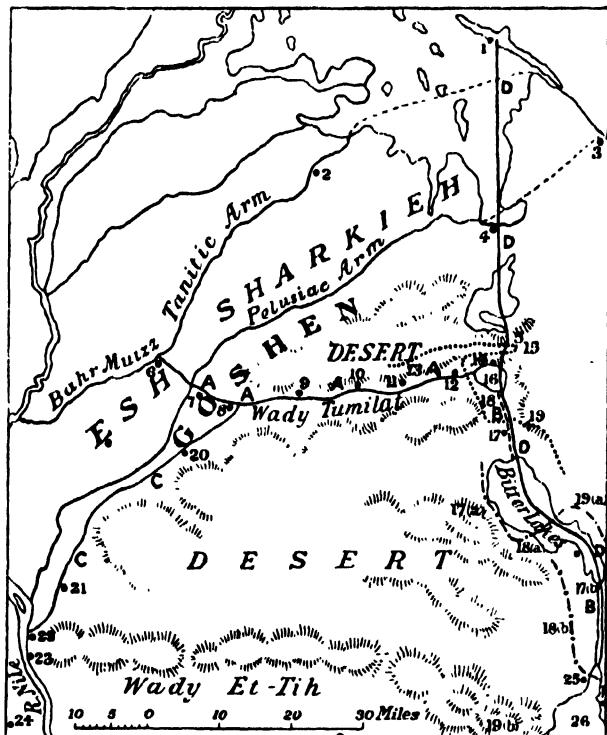
18. The topographical features of the district between Ismailia and Suez meet the conditions required by a transit such as the passage of the Red Sea, and the exact spot is a question of minor importance. In Exod. xiv. 21 it is said that "the Lord caused the sea to go back by a strong east wind all the night, and made the sea dry land, and the waters were divided." The term "east wind" means any wind from the eastern quarter, and would include the north-east wind which often prevails in this region. Now, a strong north-east wind acting upon an ebb-tide would have the effect of driving out the waters of the gulf and leaving the shallower portions dry, whilst the deeper would remain covered with water. Thus the waters would be divided, and be a wall (or defence) to the Israelites on the right hand and on the left.

Several remarkable instances of the results following the action of wind on shallow water have been collected by Naville (*Journal of Victoria Institute*, vol. 26, p. 12); and General Tulloch states (*Journal of Victoria Institute*, vol. 28, p. 267) that on one occasion, of which he was an eye-witness, the waters of *Lake Menzaleh* receded for a distance of seven miles under the influence of a strong east wind.

The localities proposed in the above notes for the passage of the Red Sea, which would meet the required conditions, are shown on the sketch-map [p. 25].

2. *From the Red Sea to Sinai.* (Exod. xv. 22-xix. 1; Numb. xxxiii. 8-15.)

1. In the last section [p. 22, note 9 (iii.)] the traditional (iii.) view has been adopted that the mountain upon which the Law was delivered was in the Peninsula of Sinai. Different authorities have advocated the claims of five mountains in the Peninsula; but of these, the only one which fulfils the requirements of the Bible narrative is the imposing mountain mass of *Mûsâ-Sufsâ'eh*. To this secluded spot, which lies near the centre of the Peninsula, there are two routes that are identical as far as *Wâdy Gharandel*, and then diverge. One, the northern route, passes close to the Egyptian temple and mines at *Sârâbit el-Khadim*. The other keeps to the south and, after passing not far from the mines at *Maghârah*, turns up the broad *Wâdy Feirân*. The northern route is the shorter, the southern the more easy, especially for the waggons, flocks, and herds that accompanied the



The modern names in this index to the map are in italics, the classical names in ordinary type, and the Scripture names in small capitals.

A A Canal from Bubastis to Heroöpolis.
 B B Canal from Heroöpolis to the Gulf.
 C C Canal from Cairo to Heroöpolis—Amnis Trajanus.
 D D Line of Suez Canal.
 Route of the Israelites according to M. Naville.
 ——— " " " Sir W. Dawson.
 - - - " " " Professor Ebers.
 1. *Port Said*.
 2. *Zoan*—Tanis—Avaris—*San*.
 3. Pelusium—*Tineh*.
 4. *el-Kantara*.
 5. *el-Guiseh*.
 6. Bubastis—*Tell Basta*.
 7. *Goshen*—*Gesem*—*Phacusa*—*Saft el-Hennach*.
 8. *Abu Suleiman*.
 9. *Tell el-Keltir*.
 10. *Kurnassiu*.
 11. *Pithom*—Heroöpolis—*Ero*—*Tell el-Mashkuta*.
 12. *Nefusieh*.
 13. *Succoth*—*Thukut*.
 14. *Ismailia*.
 15. *Etham*—*Atuna*.
 16. *Lake Timsah*.
 17. *Migdol*—*Scraeum* (Naville).
 17 (a). " *Jebel Shebremet* (Dawson).
 17 (b). " *• Skalif et-Terraha* (Ebers).
 18. *Pi-ha-iriotu*—foot of *Jebel Mariam* (Naville).
 18 (a). " *Genufch* (Dawson).
 18 (b). " *Ajrûd* (Ebers).
 19. *Baal-Zephon*—*Sheikh Ennedek* (Naville).
 19 (a). " *Jebel Muhkheih* (Dawson).
 19 (b). " *Jebel Atâka* (Ebers).
 20. *Bailos*—*Belbeis*.
 21. *On*—*Heliopolis*—*Matariya*.
 22. *Cairo*.
 23. *Babylon*—*Old Cairo*.
 24. *Memphis*—*Mitrahenu*.
 25. *Suez*.
 26. *Gulf of Suez*.

Israelites. Both are practicable; but the "encampment by the sea," and the want of water at Rephidim, seem to indicate that the southern route was followed. This view is adopted in the following notes. The camping-places enumerated in the Bible are probably those of Moses and his immediate followers. It is unnecessary to suppose that the Israelites always travelled in one body, and halted at the same place. They may have moved in several divisions, and have camped where water and pasture were convenient.

2. Immediately after crossing the Red Sea the Israelites travelled three days in "the wilderness of SHUR" (Exod. xv. 22), or according to Numb. xxxiii. 8, "the wilderness of ETHAM." This desert stretched southward along the eastern shore of the Gulf of Suez, and its proximity to the frontier probably explains the alternative names. To the Egyptians on the west it was the desert of Atuna (Etham) [p. 23, note 14], and to the Semitic nomads, on the east, the desert of Shur. Over the dreary waste that lies between the edge of the Tih plateau and the Gulf of Suez the Israelites journeyed to MARAH (Exod. xv. 23; Numb. xxxiii. 8, 9), where they found the water salt and bitter, as that of the springs on the coast plain is to this day. This station has been placed by some authorities at 'Ayûn Mûsâ, "springs of Moses," about nine miles from Suez, where there are springs of brackish water; by others at *Wâdy 'Amârah*, or at *Ain Hawârah*, respectively forty-one and forty-seven miles from 'Ayûn Mûsâ.

ELIM, the next station, where there were "twelve springs of water and threescore and ten palm trees" (Exod. xv. 27; Numb. xxxiii. 9, 10), is placed by some at *Wâdy Gharandel*, by others at *Wâdy Uscit*. The water at both places is brackish, but not unfit for drinking. From *Gharandel*, or *Uscit*, the road, after passing to the east of *Jebel Hammâm Far'ûn*, turns down *Wâdy Taiyibeh*; and the encampment "by the Red Sea" (Numb. xxxiii. 10, 11) must have been near the mouth of that valley. Thence they marched to the WILDERNESS OF SIN, identified with the plain *el-Markhâ*, where the supply of manna commenced (Exod. xvi. 1, 4; Numb. xxxiii. 11, 12). From *el-Markhâ* the Israelites probably travelled up *Wâdy Feirân*, which is marked out by nature as the great highway through the Peninsula. By so doing they would have passed some distance from the mines at *Maghârah*, but this is not of much importance, as, at the time of the Exodus, the mines appear to have been worked, for short periods only, by expeditions sent specially from Egypt.

DORNAH and ALUSH (Numb. xxxiii. 12-14) were apparently in the *Wâdy Feirân*. Ebers has suggested that the former name may be a corruption of *Mafka*,

the term used by the Egyptians for the turquoise obtained from the mines; but this is doubtful.

3. REPHIDIM (Exod. xvii. 1, 8; xix. 2) is the most important station between the Red Sea and Sinai. Here, from "the rock in Horeb" the thirsty Israelites were supplied with water, and here the Amalekites were defeated. Most authorities place Rephidim in the *Wâdy Feirân*, close to the ruins of Paran, or Pharan (*Feirân*), where the topographical features are in close agreement with the Bible narrative. In this case the Amalekites probably fought in defence of the fine water-supply in the valley. Some travellers, however, identify Rephidim with *el-Wâtiyeh*, a narrow pass, about twelve miles from *Jebel Mûsâ*, through which *Wâdy esh-Sheikh* runs; but there would seem to be no great object in defending this pass.

It seems probable that there was a station between Rephidim and the camp "before the mount." Josephus (*Ant.* iii. 2, § 5) says that Moses "going gradually on, came to Mount Sinai," and Exod. xix. 1, 2 seems to imply that Israel camped in "the wilderness of Sinai," perhaps in *Wâdy Solâf*, before reaching the mountain.

4. The relation between HOREB and SINAI has been the subject of much discussion. It is unnecessary to go into the question at length, but it may be stated that most authorities consider that Horeb was originally the general name of a region more or less extended, possibly the granite district of the Peninsula, and Sinai the special name of the mountain on which the Law was given. This view, on the whole, seems to present the least difficulty (cf. Exod. xxxiii. 6 with xxxiv. 2), and, as the greater in this case must include the less, it is not inconsistent with the use of the name Horeb in Deuteronomy, as that of the place where the Law was given, or with the statement that Rephidim was in Horeb (Exod. xvii. 6). Some have taken Sinai for the general and Horeb for the particular name. Others have supposed that Horeb was the northern and lower portion of the district, and Sinai the southern and highest part. Others, again, consider that Sinai may have been the native and Horeb the Egyptian name.

5. The next question is that of the position of Mount Sinai. The Bible narrative requires: (1.) A mountain overlooking ground upon which the Israelites could be assembled, and where they could stand "at the nether part of the mount," and yet "remove and stand afar off," and at the same time hear the voice of the Lord when He spake "out of the midst of the fire" and answered Moses "by a voice." (2.) A mountain rising so precipitously from the place of assembly that it could be "touched," and that people standing "under it" could see the sum-

mit. (3.) A well-defined peak that could be easily distinguished as the "top of the mount" on which the Lord came down. (4.) A mountain so isolated that it could be set apart by prescribing bounds round it which no man or animal was to pass. (5.) A mountain out of which a brook descends, and in the vicinity of which there is a good supply of water and pasture.

The grand feature *Mûsâ-Sufsâfah* meets all these conditions. The mass is about two miles long from south-east to north-west, and one mile broad. Its general elevation is 6500 feet; but on the south the peak of *Jebel Mûsâ* rises to 7363 feet, and on the north that of *Râs Sufsâfah* to 6987 feet above the sea: the intervening space is cut up by a series of deep clefts into numerous peaks of lower altitude. On the west it is bounded by *Wâdy el-Lejâ*, and on the east by *Wâdy ed-Deir*. Both valleys run northwards, and the former, sweeping round the foot of the *Râs Sufsâfah*, which rises almost precipitously to a height of 2000 feet, joins the latter at *Ḩârûn* (Aaron's mound). North of *Râs Sufsâfah*, and sloping uniformly down to its very base, is the plain of *Wâdy er-Kâhah*, flanked on either side by imposing masses of granite, and containing 400 acres of available standing ground directly in front of the mountain. The southern boundary is formed by *Wâdy Seba'iyeh*, the bed of which is separated by nearly 1½ miles of rugged broken ground from the precipice which forms the southern face of the peak of *Jebel Mûsâ*.

The *Râs Sufsâfah* thus overlooks a plain upon which the Israelites could assemble, and fulfils the conditions required by (1. 2. 3.). The mass of *Mûsâ-Sufsâfah* is so completely isolated from the surrounding mountains that a short verbal description of its natural limits would enable any one to recognize the bounds over which he was not to pass. In *Wâdy Sh'reich*, which runs nearly parallel to *Wâdy el-Lejâ*, there is a stream that descends out of the mountain (Deut. ix. 21); and the minor features at the foot of the *Râs Sufsâfah* readily lend themselves to the requirements of the narrative. Within a radius of six miles of *Mûsâ-Sufsâfah* there is ample room for the encampment of the Israelites, and a better supply of water and pasture than elsewhere in the Peninsula.

6. The claims of *Jebel Serbâl* to be Mount Sinai were put forward by Lepsius with much learning and ingenuity (*Egypt and Sinai*, p. 303, etc., with Appendix B.). The accurate survey made in 1868-9 has, however, shown that the ridge of Serbal with its ten or twelve peaks meets none of the requirements of the Bible narrative, and that there is no convenient ground in its vicinity for the assembly or encampment of the Israelites. (*Notes to the Ordnance Survey of Sinai*, pp. 148-145.)

8. *From Sinai to Kadesh-barnea.* (Numb. x. 33 ; xi. 3 34, 35 ; xii. 16 ; xiii. 26 ; xx. 1 ; xxxiii. 16-18.)

1. The route followed by the Israelites after leaving Sinai is extremely difficult to determine in consequence of the fragmentary character of the historical narrative, and the uncertainty with regard to the completeness of the itinerary in Numb. xxxiii., which is possibly only a fragment of the original document. The most important station of the desert journey was KADESH, but opinions differ widely as to its position ; and it is uncertain whether it was a town or a district, and whether the Israelites visited the place twice or only upon one occasion.

2. The Israelites left Sinai on the twentieth day of the second month of the second year, with the intention of at once entering the Promised Land (Numb. x. 11, 29 ; Deut. i. 6, 7). They marched directly upon Kadesh "by the way of the hill-country of the Amorites" (Deut. i. 19), past TABERAH (Numb. xi. 3 ; Deut. ix. 22), KIBROTH-HATTAAVAH (Numb. xi. 34 ; xxxiii. 16), and HAZEROOTH (Numb. xi. 35 ; xxxiii. 17) ; and their route lay partly through the Wilderness of Paran (Numb. x. 12 ; xii. 16)*[p. 14, note 5]. From Kadesh-barnea in the Wilderness of Paran (Numb. xxxii. 28 ; cf. xii. 16 ; xiii. 2, 3) the spies were sent out, and to the same place they returned (Numb. xiii. 26). On receiving the "evil report" of the spies, the people murmured, and were in consequence condemned to forty years' wandering and death in the desert. They were, at the same time, commanded to start on the morrow for the wilderness, and to journey thither "by the way of the Red Sea" (Numb. xiv. 25 ; Deut. i. 40). Next morning, however, they attacked the heights above Kadesh, in spite of the warning of Moses, and were repulsed and pursued as far as Hormah by the Amalekites, Canaanites, and Amorites (Numb. xiv. 40-45 ; Deut. i. 41-45). After this, according to Deut. i. 46, the Israelites abode in Kadesh many days, but a long stay seems inconsistent with the proximity of the battle-field upon which they had been defeated, and with the command to turn and go into the wilderness. In the narrative in Numbers there is no record of any event in the history of Israel, excepting the rebellion of Korah, between the defeat and the encampment in Kadesh after reaching the Wilderness of Zin in the first month of the fortieth year (Numb. xx. 1 ; cf. Deut. ii. 14). It is to this visit that the notice in Judg. xi. 17 apparently refers.* There is thus an interval of nearly thirty-eight years during which the history of Israel is a blank. The arrival at Kadesh is followed by the death of Miriam ; the supply of water from the rock when struck by Moses ; and the depar-

ture for Mount Hor and the country east of Jordan (Numb. xx.).

3. From the narrative in Numb. xiii., xiv., it would appear that Kadesh was situated at the foot of a hill or pass (the commencement of the hill-country of the Amorites, Deut. i. 20), up which a road ran from the desert of Paran, through the Negeb, to Hebron. Other indications of position are : that it was in the Wilderness of Zin (Numb. xx. 1 ; xxvii. 14 ; xxxiii. 36 ; Deut. xxxii. 51), which is elsewhere mentioned as being on the southern boundary of Canaan and Judah ; that it was in the uttermost of the border of Edom (Numb. xx. 16 ; cf. xxxiv. 8), and on or within the south boundary of the Promised Land and of Judah (Numb. xxxiv. 4 ; Josh. x. 41 ; xv. 3 ; Ezek. xlvi. 19 ; xlvi. 28) ; that it was eleven days' march from Horeb by way of Mount Hor (Deut. i. 2) ; and was on the route followed by Chedorlaomer from "El-Paran, which is by the wilderness," to Hazazon-tamar, i.e. Engedi (Gen. xiv. 6, 7).

According to Gen. xvi. 7-14, Hagar's well lay between Kadesh and Bered, and was in the wilderness on "the way to Shur," which ran southward from Beer-sheba along the west edge of the Azazimeh mountains. Abraham is said to have dwelt between Kadesh and Shur, and to have sojourned in Gerar (Gen. xx. 1).

In Numb. xx. 16 Kadesh is called a city, but there is no record of its capture, and, unless Kadesh is read for Kedesh in Josh. xv. 23, its omission from the list of cities in the Negeb (Josh. xv. 21-32) is remarkable. Possibly Kadesh was a district in which Kadesh-Meribah certainly, and Kadesh-barnea probably, were fixed points.

The word Kadesh is supposed to indicate a shrine or sanctuary, and this has led some writers to suggest that it was so named because it was the resting-place of the ark for forty years. But it may be a Horite word corrupted so as to have a meaning in Hebrew. Similarly, its other name En-Mishpat, "the fountain of judgment," is supposed to be a reminiscence of Moses, who here judged Israel. But the evidence of a long stay at Kadesh is inconclusive.

4. There are two direct routes from Sinai to Palestine—one passing to the west, the other to the east of *Jebel Magrâh*, and the mountains of the Azazimeh. The first ascends to the Tih plateau by an easy pass, the *Nagb el-Mirâd*, and crosses the plateau by *Nakhl* to *Wâdy Sheraif*, the eastern arm of the *Wâdy el-Arish*. Thence it follows the way, by 'Ain *Muweilh* and *Khalasah*, from Shur to Beer-sheba, whence it runs on to Hebron. The road passes about twelve miles to the west of a spring called 'Ain *Kades*,

NOTES ON THE MAPS.

which lies near the head of *Wâdy Kades*, one of the valleys that descend westward from *Jebel Magrâh*. *Ain Kades* has been identified by several authorities with Kadesh; but there is no direct road to the north from it. The view that Israel passed to the west of *Jebel Magrâh* has been maintained by Rowlands, Williams, Tuch, Kurtz, Wilton, Trumbull, Smend, etc. It necessitates the extension of the territory of Edom across the 'Arabah, for which there is no authority, and the transfer of Mount Hor from its traditional position to the mountains of the Azazimeh. It is also difficult to explain the omission of a place so well known as Beer-sheba from the report of the spies, if they followed the western route.

The second or eastern route reaches the Tih plateau by a very easy pass from *Wâdy el-Khias*, and, following the course of *Wâdy el-Jeib*, passes to the east of *Jebel Magrâh*. It then ascends by the *Nagb es-Sufâh* and *Tell Milk* to Hebron, passing a little to the west of Arad. This route seems to be indicated by Deut. i. 2, which implies that a road to Kadesh ran through the 'Arabah; and by the references to the king of Arad, and "the way of the spies" in Numb. xxi. 1-3; xxxiii. 40 (R.V. has "the way of Atharim," i.e. "the way of the tracks," or a regular caravan road). There are several springs in *Wâdy el-Jeib* and near the foot of *Jebel Magrâh*, such as *'Ain el-Weibeh*, *'Ain Hasb*, *'Ain esh-Shehâbch*, etc., but there is not sufficient information to identify either of them with Kadesh. The eastern route is supported by Robinson, Davidson, Stanley, von Raumer, Keil, etc.

5. The positions of the intermediate stations between Sinai and Kadesh are not known. Professor Palmer and others have tentatively placed KIBROTH-HATTAAVAH at *Erucis el-Ebeirig*, and HAZEROOTH at *'Ain Hudherah*—both camping places on the eastern route. The WILDERNESS OF PARAN was the whole, or a portion of the Tih plateau [p. 14, note 5]. The WILDERNESS OF ZIN was either the northern edge of the Wilderness of Paran, or lay immediately to the north of it. The WILDERNESS OF KADEXH (Ps. xxix. 8) was either identical with the Wilderness of Zin, or formed part of it.

4. From Kadesh-barnea to the Plains of Moab.

1. The statements in the Bible respecting the length of the sojourn of the Israelites at Kadesh differ widely; and with our present knowledge it is perhaps impossible to reconcile them. A suggested explanation is that after their repulse at Kadesh, the Israelites passed by Ezion-geber to the Arabian desert, and returned by the same route early in the

fortieth year. Nothing is said of a second visit in the Bible, but it may perhaps be inferred by comparing Deut. i. 19; Numb. xxxii. 8, xiii. 26; Numb. xiv. 25, Deut. i. 40; Numb. xiv. 83, Deut. ii. 14; and Numb. xx. 1.

All the statements agree that the Israelites left Kadesh, for the country east of Jordan, towards the close of the wanderings in the desert; and it seems clear that when refused a passage through Edom (Numb. xx. 14) they marched to Mount Hor (Numb. xx. 22; xxxiii. 37), and thence down the 'Arabah to compass the land of Edom (Numb. xxi. 4; Deut. ii. 1-9; Judg. xi. 18).

In the itinerary (Numb. xxxiii.) there are seventeen stations between Hazeroth and Ezion-geber, and the Israelites are then taken to Kadesh, Mount Hor, and Zalmonah, without returning to the Red Sea. The list of stations appears to be corrupt, but we have no means of correcting it, or of identifying the places mentioned. It is, however, worthy of notice in the fragment preserved in Deut. x. 6, 7, that *Bene-jaakan* (i.e. the sons of Jaakan) is called "Beeroth [i.e. wells] of the children of Jaakan" (cf. 1 Chron. i. 42); that the plural form *Moseroth* is changed into the singular, *Mosera*, which is placed before *Bene-jaakan* instead of after it, and is noticed as the place of Aaron's death (cf. Numb. xx. 28; xxxiii. 38); that *Hor-hagidgad* is changed into *Gudgodah*; and that *Jotbathah* is called "Jotbath, a land of rivers of waters." If *Mosera* was near to, or another name for Mount Hor, these stations must have been in the 'Arabah, but there is no spot in the depression which corresponds to the description of *Jotbath*.

2. There is no feature which agrees so well with the Bible notices of MOUNT HOR as *Jebel Neby Harân*, near Petra; and this accords with the tradition handed down by Josephus from earlier times (Ant. iv. 4, § 7). ELATH and EZION-geber (Deut. ii. 8) were on or near the shore of the Gulf of 'Akabah, where the Israelites turned up *Wâdy Ithm*, and followed the natural route from the Red Sea to the plateau east of Jordan, in part identical with the *Haj* road from Mecca to Damascus. The sites of the stations, until they came to the Arnon, which are mentioned in Numb. xxi. 10-15; xxxiii. 41-45 (Zalmonah, Punon, Oboth, Ije Ibarim, and the brook Zered), are wholly uncertain. Punon, or Phunon, is possibly the Phaeno which, according to Eusebius and Jerome, was between Petra and Zoar, and is now, probably, *Finün*. The brook Zered was apparently *Wâdy el-'Ahsî*, called by some travellers *Seil Garâhi*, which is crossed by the *Haj* road. North of the Arnon the only stations that can be fixed are DIBON GAD, now *Dhibâñ*; MOUNT ABARIM, probably the *BAMOTH* (i.e. "the heights"),

now the hills north of the *Zerka M'ain*; PISGAH, now of the Jordan valley at the foot of the mountains *Râs Siaghah* to the west of *Jebel Neba*; and the east of Jericho. The other stations mentioned in PLAINS OF MOAB, now the *Ghôr es-Seisebân*, a portion of the Jordan valley at the foot of the mountains *Râs Siaghah* to the west of *Jebel Neba*; and the east of Jericho. The other stations mentioned in Numb. xxi. 16-20; xxxiii. 46, 47, are unknown.

IV.

THE HOLY LAND AS DIVIDED AMONGST THE TWELVE TRIBES.

Plate IV., No. 9.

THIS map is intended to show the division of the Holy Land amongst the Tribes of Israel, and also the situation of every town of historical importance mentioned in the Old Testament, that falls within its area, of which the position can be determined on grounds of fair probability.

The Division of the Holy Land.

In the following sketch of the history of the distribution of the land amongst the Tribes the order of the Bible narrative is preserved.

1. The settlement of the Tribes east of Jordan—Reuben, Gad, and half the Tribe of Manasseh—is related (Numb. xxxii. 1-42). These tribes appear to have been richer than their brethren in flocks and herds. They were attracted by the rich pastures of Gilead and Bashan, and applied to Moses for the possession of them. Their request was granted on the condition that they would help the other tribes to subdue the land on the west side of the river. The formal allotment of the trans-Jordanic region by Moses is described in Josh. xiii. 8-32. It was not until the old age of Joshua that the remaining nine tribes and a half received their portions between the river and the sea (Josh. xiii. 1-7; xiv. 1, *sq.*).

2. The territory apportioned to Judah is described Josh. xv. 1-12, and its cities are enumerated in vers. 21-62. But it afterwards appeared that the region was larger than the tribe required, and a portion of it was subsequently cut off for Simeon, which thus became the frontier tribe of the South (Josh. xix. 1-9).

The portion of Ephraim, and that of half the tribe of Manasseh, are described in Josh. xvi., xvii.

When the allotments of Judah, Ephraim, and Manasseh were determined, the Tabernacle was solemnly set up at Shiloh, in the territory of Ephraim, as a recognition, it would seem, of the great power of the house of Joseph (Josh. xvii. 14-18; xviii. 1).

3. An interval appears now to have elapsed before the places were appointed for the other seven tribes

(Josh. xviii. 2). Their limits are given in Josh. xviii. 11-xxix. 48. The territory allotted to Dan proved to be too small, and a portion of the Danites migrated to the north and conquered the district of Leshem, or Laish, the name of which they changed to Dan (Josh. xix. 47). The expression used regarding the boundary of the original allotment of Dan, in Josh. xix. 46—"with the border before Japho"—has been supposed to indicate that Dan did not possess the sea coast. But the contrary seems to be proved by Judg. v. 17, "Why did Dan remain in ships?"

4. It should be observed that there were certain towns belonging to Ephraim situated within the borders of Manasseh (Josh. xvi. 9; xvii. 9), and some belonging to Manasseh within the borders of Issachar and Asher (Josh. xvii. 11). Other similar cases, not expressly mentioned, are incidentally proved, in the course of the Bible narrative, to have existed; of these a few are named in the list of Levitical Cities. No special reasons for this arrangement are given, but it is obviously like what is commonly apt to occur in such territorial distributions as that which was made of the Land of Israel. It should besides be kept in view that in many places the boundary lines between the tribal territories cannot be laid down with certainty, owing to the impossibility of determining the sites of the frontier towns named by Joshua. Besides this, it would seem that, in later times, cities were occasionally turned over from one tribe to another [p. 81, note 1 on Map 12].

The Levitical Cities.

Forty-eight cities were given up by the other tribes to the Tribe of Levi. Of these, thirteen, situated within the borders of Judah, Simeon, and Benjamin, were called Priests' Cities, because priests as well as Levites were appointed to dwell in them, and six were Cities of Refuge (Numb. xxxv. 2-8; Josh. xxi. 1-42; xx. 7-9; Deut. iv. 41-43; 1 Chron. vi. 54-88, where some of the names are different). In the following list the Priests' Cities are printed in small

capitals, and the Cities of Refuge are distinguished by the letter **R**. An asterisk is prefixed to the names of those places the sites of which are not known.

Given up by Judah and Simeon.

HEBRON, **R**

* LIBNAH,

JATTIR,

ESHTEMOA,

* HOLON, or * Hilen,
DEBIR, or KIRJATH-
SEPER,

* AIN, or * ASHAN,
JUTTAH,
BETH-SHEMESH.

By Benjamin.

GIBEON,

GEBA,

ANATHOTH,

ALMON, or ALEMETH.

By Ephraim.

Shechem, **R**

Gezer (in Dan)

* Kibzaim, or * Jokneam,
Beth-horon (in Benja-
min).

By Dan.

* Eltekeh,
Gibbethon,
Aijalon,
* Gathrimmon of Dan.

By Manasseh, west of Jordan.

Taanach (in Issachar),
* Gathrimmon of Manas-
selh.

By Manasseh, east of Jordan.

* Golan, **R**
* Beesh-terah, or Ash-
taroth.

By Issachar.

* Kishon, *properly* Kis-
hion,
Dabareh, *properly* Da-
berath,
* Jarmuth,
En-gannim.

By Asher.

Mishal, or Mashal.
Abdon,
* Helkath,
Rehob (in Naphtali).

By Naphtali.

Kedesh, **R**
* Hammoth-dor,
* Kartan.

By Zebulun.

Jokneam
* Kartab,
* Dimnah,
* Nahalal.

By Reuben.

* Bezer, **R**
* Jahazah, or * Jahzah,
* Kedemoth,
* Mephaath.

By Gad.

* Ramoth-Gilead, **R**
* Mahanaim,
Heshbon (in Reuben),
* Jazer.

In 1 Chron. vi. 70, Aner and Bileam take the place of Taanach and Gathrimmon; in vers. 72, 73, Kedesh, Ramoth, and Anen; that of Kishuri, Jarmuth, and En-gannim; in ver. 75, Hukok that of Helkath; and in vers. 76, 77, Hammon, Kirjathaim, Rimmon, and Tabor that of Hammoth-dor, Kartan, Dimnah, and Nahalal.

V.

No. 11. THE DOMINIONS OF SOLOMON.

No. 12. THE KINGDOMS OF JUDAH AND ISRAEL, WITH THE LANDS OF THE CAPTIVITIES.

No. 13. THE TERRITORY OF THE ASMONÆAN KINGS.

Plate V.

THE DOMINIONS OF SOLOMON. No. 11.

By David's victories over the Philistines, the Edomites, the Moabites and the nations of Syria, the territory of the Hebrews was extended to its utmost limits (2 Sam. viii. 1-15). The Divine promise made to Abraham was now fulfilled almost to the letter,—"Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates" (Gen. xv. 18) [p. 17, § II. 1]. The organization of this region by Solomon is described in 1 Kings iv. 1-28; ix. 17-23. We are not furnished with the necessary information to lay down the boundaries of

the provinces into which it was divided, but the names of such towns mentioned in the account as can be identified with probability will be found in the map. Solomon had become possessed of Ezion-geber and Elath, the seaports on the Red Sea, owing to the victories of David over the Edomites. This enabled him to carry on trade with the shores of the Indian Ocean (1 Kings ix. 26; 2 Chron. viii. 17, 18, etc.) [p. 37, *sq.*]. It was apparently with a view to land traffic with the east that he built Tadmor in the desert, which was afterwards called by the Greeks Palmyra (2 Chron. viii. 4). Regarding the Empire of Solomon, see Stanley, *Jewish Church*, ii. p. 176.

THE KINGDOMS OF JUDAH AND ISRAEL, WITH THE LANDS OF THE CAPTIVITIES. No. 12.

1. According to the words of Ahijah the prophet taken literally, one tribe only—that of Judah—was to be reserved for the House of David, while ten were to take part with Jeroboam (1 Kings xi. 35, 36). The terms of the prophecy may have had reference to the commencement of David's reign, when he was "anointed king over the House of Judah" (2 Sam. ii. 4-11), and when Abner maintained for two years the authority of Ish-bosheth "over Gilead, and over the Ashurites" (perhaps the *Asherites*, *i.e.* the Israelites dwelling north of Jezreel, called by the name of Asher, the chief tribe), "and over Jezreel, and over Ephraim, and over Benjamin, and over all Israel" (2 Sam. ii. 9). But it appears that the whole, or nearly the whole, of Benjamin, as well as Simeon and southern Dan, immediately submitted to Rehoboam, and continued to form part of the Kingdom of Judah. It is not possible to mark the limits of the two kingdoms with exactness, as conflicts and exchanges must often have occurred in the border land. It appears that Bethel, Ophra, Jericho, and other towns passed over from one kingdom to the other, probably more than once. (See 2 Chron. xiii. 19; xv. 8; xvii. 2; 1 Kings xvi. 34.)

2. Jeroboam at first made SNECHEM his capital (1 Kings xii. 25), but afterwards TIRZAH (1 Kings xiv. 17), which continued to be the residence of the kings of Israel until Omri built SAMARIA (1 Kings xv. 21, 33; xvi. 8, 15, 23, 24).

3. GALILEE.—In Josh. xx. 7; xxi. 32; 1 Chron. vi. 76, Galilee is probably used in the sense of level, undulating ground to indicate the plain in which Kedesh-naphtali was situated. The word was afterwards used to denote a district. In 1 Kings ix. 11-19, the "land of Galilee," which contained the twenty cities that Solomon gave to Hiram as a payment for the timber sent to Jerusalem, was, apparently, a small district adjoining the frontier of Hiram's kingdom. The name CABUL (*i.e.* the dirty place), at first the name of one of the twenty cities, appears to have been applied to the district in the way of a pun by Hiram (Josephus, *Ant.* viii. 5, § 3). In 2 Kings xv. 29, Galilee is a distinct locality from which the people were carried away captive to Assyria. GALILEE, or THE GENTILES, or NATIONS (Isa. ix. 1; 1 Macc. v. 15; Matt. iv. 15), indicates a wider area, but there is no evidence that the expression refers to a region with definite boundaries. It apparently corresponded with what was at one time called the land of the Ashurites (*Asherites*). [See note 1.]

4. The other portions of the map contain as many of the towns and regions mentioned in the history of the captivities (2 Kings xv., xvii., xviii., xxiv., xxv.) as can be placed with probability.—ACHMETHA (Ezra vi. 2), according to the usual interpretation, is ECBATANA—a name that belonged to two cities, one the capital of Northern Media and the other the capital of Southern Media. The southern Ecbatana, now *Hamadan*, is certainly intended in 2 Macc. ix. 3; but the northern city, now *Takht-i-Suleiman*, is probably that mentioned in Ezra vi. 2; Tob. iii. 7, etc.; and Jud. i. 1, 2, 14. [Map 15—Note p. 83.]

TERRITORY OF THE ASMONÆAN KINGS. No. 13.

1. Josephus gives an account of the kingdom of Alexander Jannæus (B.C. 106-78), when the dominions of the Asmonæans seem to have reached their widest limits (*Ant.* xiii. 15, § 4). The cities mentioned in that account, of which the sites are known, are inserted in the map, together with the chief places within the limits of the Holy Land which occur in the history of the wars of the Maccabees and of John Hyrcanus.

2. The following notes relate to the chief places mentioned in the books of Maccabees.—MODIN, the city of the Maccabean family (1 Macc. ii. 1; ix. 19; xiii. 25, etc.) is now *Midieh*, thirteen miles west of Bethel. [Map 23.]—BETHSURA, or BETHZUR (Josh. xv. 58; 2 Chron. xi. 7, etc.), which was a place of such importance to the Maccabees (Josephus, *Ant.* xii. 9, § 4; 1 Macc. iv. 29; vi. 31; xi. 65, etc.), has been clearly identified with the modern *Beit Sûr* (Robinson, iii. 277).—GAZARA (1 Macc. ix. 52; xiii. 53; xiv. 7, etc.) was another very important stronghold. It is the same place as Gezer, or Gazer (Josh. x. 33, etc.), and is now *Tell Jezer*, about four miles west-north-west of *‘Amwâs*.—EMMAUS, afterwards called Nicopolis, is not named in the Old Testament, but appears to have become important in the wars of the Maccabees (1 Macc. iii. 40), and was the capital of a toparchy under the Romans in later times (Josephus, *Bel. Jud.* iii. 8, § 5). It is now *‘Amwâs*. Robinson, following local tradition, considers that it was the same as the Emmaus of Luke xxiv. 13, and conjectures that there may be a mistake in the text of the evangelist in regard to its distance from Jerusalem, which is twenty miles, instead of sixty furlongs. This is, however, by no means satisfactory, and a more probable site may be found for the Emmaus of the evangelist. [Map 19—Note p. 45.]—CARNAIM, in Gilead, with its temple (1 Macc. v. 43, 44), must be the same as Ashteroth Karnaim, the old city of the Rephaim (Gen. xiv. 5).—BETHSAN

(1 Macc. v. 52) was without doubt the Bethshean of the Old Testament (Judg. i. 27; 1 Sam. xxxi. 10, 12), and the Scythopolis of the Greeks (2 Macc. xii. 29), one of the cities of the Decapolis [p. 45].—ADIDA, in the Shephelah (1 Macc. xii. 38; xiii. 13; Josephus, *Ant.* xiii. 15, § 2; *B. J.* iv. 9, § 2), is supposed to have been the same as Hadid. (Ezra ii. 33). It is now *Hadithet*, east of Lydda. (See Smith's *Dict.* i. 50, 2nd ed.)

3. The CUTHÆANS were the people of CUTHAH, or CUTH, sent by the king of Assyria to colonize the land of Israel (2 Kings xvii. 24, 30). Cuthah was a city to the east of Babylon, and is now *Tell Ibrahim*. [Map 12.] The name Cuthæans is given by Josephus

to the inhabitants of the Samaritan region in *Ant.* ix. 14, § 3; x. 9, § 7; xiii. 9, § 1.

4. The NABATHITES, or NABATHÆANS, have been regarded by some authorities as the descendants of Nebaioth, the first-born of Ishmael (Gen. xxv. 13; 1 Chron. i. 29). But there are several objections to this view. (See Smith's *Dict.* ii. 477.) Of the position in the map there is however no reason to doubt [p. 36, note on NEBAIOTH].

5. IDUMÆA at this time comprised the old mountain home of the Edomites, including Gebalene, or Gobolitis, the region called Amalekitis, which was west of the 'Arabah, the Negeb, and the country as far north as *Beit Jibrin* and Hebron [p. 35, note on EDOM].

VI.

THE FOUR EMPIRES.

Plate VI., Nos. 14, 15, 16, 17.

THESE maps show the comparative areas and the relative positions of the four great empires, the histories of which were so closely connected with the sacred history.

§ I. THE BABYLONIAN EMPIRE. No. 14.

The Babylonian Empire attained to its full extent under Nebuchadnezzar II., B.C. 604-562. It was founded by Nimrod (Gen. x. 10, 11), and was the parent state of Assyria. [Map 1—Notes, pp. 5, 10; p. 34, note on ASSHUR.]

Assyria obtained the ascendancy over Babylonia in the fourteenth century B.C. It probably took its name from its earliest capital, Assur, now *Kaleh Shergat*, about fifty miles below Mosul. This city is not mentioned in the Old Testament. Shalmaneser I. (circ. B.C. 1300) removed the seat of government to NINEVEH, now *Küyunjik*, on the left bank of the Tigris, opposite Mosul. He also founded CALAH, now *Nimrud*, about twenty miles south of Nineveh. Calah was neglected for several centuries after its foundation, but was rebuilt by Assur-nasir-apli (circ. B.C. 885) and became his royal residence, and that of his immediate successors. It was here that Pul (2 Kings xv. 19), or Tiglath-pileser III. (2 Kings xv. 29; xvi. 7, etc.), and his son, Shalmaneser IV. (2 Kings xvii. 8; xviii. 9), probably resided during the greater part of their reigns (B.C. 745-722). Sargon (Isa. xx. 1), who finally took

Samaria (circ. B.C. 722), built Dûr Sargina, now *Khorsabad*, about ten miles from Nineveh, and made it his residence. But his son Sennacherib (B.C. 705-681), who made the expedition against Hezekiah, appears to have preferred Nineveh. Esarhaddon (B.C. 681-668) rebuilt Babylon, and made it his southern capital. It was to Babylon that he brought Manasseh captive in chains (2 Chron. xxxiii. 11), and carried many Israelite prisoners (Ezra iv. 2).

The Assyrian Empire was most powerful during the period B.C. 745-626; and its widest limits were reached during the reign of Esarhaddon's son and successor, Assur-bani-apli (B.C. 668-626), the Sardanapalus of the Greeks, and probably the Asnapper of Ezra iv. 10.

About B.C. 606 Nineveh was captured and sacked by the Babylonians and Medes (Josephus, *Ant.* x. 5, § 4; cf. Tob. xiv. 15), and the Assyrian power completely broken (Nah. i., ii., iii.; Ezek. xxxi. 3, etc.).

Upon the ruins of the Assyrian Empire rose the Babylonian Empire, which under Nabopolassar and his son, Nebuchadnezzar (B.C. 605-562), became the richest and most influential power in the world. The overthrow of Pharaoh Necho by Nebuchadnezzar (B.C. 604) is noticed in *Jer.* xlvi. 2; cf. 2 Kings xxiii. 29. After this, Nebuchadnezzar subdued Phœnicia, and his forces took Jerusalem in 587. The glory of Babylon was now complete, and realized the vision of the king as the golden head of the image whose

"breast and arms were of silver, his belly and thighs of brass, his legs of iron, and his feet part of iron and part of clay" (Dan. ii. 32, 38). Babylon was sacked by the Persians, and the empire destroyed, b.c. 539. [Notes on CHALDEA, p. 84; and SHINAR, p. 87.]

§ II. THE PERSIAN EMPIRE. No. 15.

The Persian Empire was at its greatest extent in the sixth century b.c. The Medes [Maps, 1, 15—Notes on MADAI, p. 2], whose ancient capital was Ecbatana [p. 81, note 4], rose to importance after the sacking of Nineveh [§ I.], and their power gradually encroached on that of the Babylonians. The Persians, the inhabitants of Persis (in Hebrew *Paras*, the modern *Fars*), whose earlier capital was Pasargadæ, now *Takht-i-Suleiman*, and later Persepolis, now *Takht-i-Jamshid* [note on ELAM, p. 85], had been subject to the Medes, but under the command of Cyrus they threw off the yoke, and obtained the mastery about b.c. 549. Soon afterwards Cyrus subdued Crœsus, king of Lydia, and added his dominions to the empire along with the Greek settlements on the coast of Asia Minor. He next extended his conquests eastward as far as the Indus, and then overthrew the Babylonian power, b.c. 538. It was at this time that the Persians first came into contact with the

Hebrews, in their captivity (Ezra i. 1-8; Isa. xliiv. 28; xlvi. 1-4). Egypt was added to the Persian Empire by Cambyses, the son of Cyrus, b.c. 525. From this period the empire did not increase in extent, but it lasted till b.c. 331, when Darius III., Codomannus, was overcome by Alexander, in the battle of Arbela, and his dominions became part of the Greek, or Macedonian Empire.

§ III. THE GREEK EMPIRE. No. 16.

The map represents the empire of Alexander at its greatest extent, immediately after his career of conquest in the East, in which, having defeated Darius, he crossed the Hydaspes (*the Jelum*), and overcame Porus. It also shows the limits of the most important of the kingdoms into which the dominions of Alexander were divided after the battle of Ipsus (b.c. 301), when the two great powers, Syria and Egypt, became closely involved with the interests of the Hebrew race.

§ IV. THE ROMAN EMPIRE. No. 17.

This map exhibits the extreme limits to which the Roman Empire attained, and shows by a distinction of colour the additions which were made to it after the death of Augustus.

VII.

THE GENTILE NATIONS MENTIONED IN THE PROPHETS AND THE HISTORICAL BOOKS OF THE OLD TESTAMENT.

Plate VII., No. 18.

A LARGE proportion of the names in this map occur in the Table of Nations in the tenth chapter of Genesis, and may be found in Map 1. But, as has been already remarked, many of these names here occupy different and, in most instances, more extended areas. The present object is to show as nearly as we can the place identified with each name by the Hebrews, when the commerce of the kings and their intercourse with the Phœnicians had increased their geographical knowledge. In the first map, on the other hand, the name is placed where, according to such information as we possess, it appears to have been applied in the earliest ages.

It should be observed that the English Bible is by no means consistent in the treatment of geographical names. In some cases the Hebrew name is retained,

while in others a classical or a modern name is substituted for it. The Hebrew names are distinguished from others in the map by a particular kind of letter.

The references to Scripture in the following notes are, for the most part, to those passages only that bear on the geographical positions of the names. Every occurrence of each name will be found in the index.

ARABIA is the Greek form of the native name of which the Hebrew form (אַרְבָּה, *Arabah*) first occurs in the Bible in the time of Solomon (1 Kings x. 15; 2 Chron. ix. 14). The etymology of the word is doubtful, but it is possibly related to *Arabah* [p. 14, § III.]. The name in the Old Testament does not denote the whole of the vast peninsula now known as Arabia,

including the region of the Joktanites [SHEBA, p. 86], but only that portion of it which lay immediately south and east of the Holy Land, called in earlier times "the East Country" (Gen. xxv. 6 ; xxix. 1). It was in all probability only co-extensive with the region of the Ishmaelites. Some who bore the name of Arabians wandered into Babylonia in the time of the Kings (Isa. xiii. 20). The Greek geographers divided the whole peninsula into three parts, Arabia Petræa (the chief city of which was Petra or Sela, the capital of the Edomites, 2 Kings xiv. 7 ; Isa. xvi. 1), Arabia Deserta, and Arabia Felix (Strabo, xvi. 767 ; Pliny, vi. 28, § 32 ; Ptol. v. 17, § 1). The Arabia of the Old Testament was made up of Arabia Petræa and part of Arabia Deserta ; Arabia Felix included the kingdom of Sheba. Respecting the Arabia of the New Testament, see p. 48, note 9. [NEBAIOTH, p. 86.]

ARAM. [SYRIA, p. 87.]

ARARAT. [ARMENIA.]

ARMENIA is the classical equivalent of the Hebrew ARARAT (Արարատ), which is the Assyrian *Urardhu*, a kingdom that had its centre on the shores of Lake Van. Its native name was *Biainas*, and its capital was *Dhuspas*, now *Van*. It was on one of the mountains of this kingdom, perhaps *Jebel Jûdi* (Smith's *Dict.* i. 221, 2nd ed.), that the ark is said to have rested (Gen. viii. 4). Togarmah has no connexion, as was formerly supposed, with Armenia. [TOGARMAN, p. 3.] —MINNI, the *Mannâ* of the Assyrian inscriptions, and the *Minyas* of Nicolaus Damascenus (Josephus, *Ant.* i. 3, § 6), bordered the kingdom of Ararat on the east, and appears as its ally in Jer. li. 27. Our translators retain *Ararat* in Gen. viii. 4 and Jer. li. 27, and turn it into *Armenia* in 2 Kings xix. 37 and Isa. xxxvii. 38.

ASHKENAZ is mentioned only in the Table of Nations [note, p. 3] and in Jer. li. 27, where it is associated with Ararat and Minni.

ASSHUR.—Our translators have in some cases kept the original word (Numb. xxiv. 22 ; Ps. lxxxiii. 8 ; Ezek. xxxii. 22 ; Hos. xiv. 8 ; etc.) ; but they have generally changed it into the Greek form, ASSYRIA. In the Prophets and Historical Books it denotes the Assyrian Empire. [Map 14—p. 82, note § I.]

BABYLON. [Map 14—p. 82, note § I.]

BUZ occurs as a geographical name only in Jer. xxv. 23 ; but Elihu probably derived from it his designation of the *Buzite* (Job xxxii. 2). Buz was the son of Nahor (Gen. xxii. 21), and the land was probably the inheritance of his family. Some connect it with *Busan*, a Roman fort mentioned by Ammianus Marcellinus (xviii. 10), and others with *Busan*, on the east slope

of the Hauran. The family is mentioned by Jeremiah with Dedan and Tema, and must therefore have settled in Arabia Petræa. It probably emigrated from Mesopotamia at an early period.

CHALDÆA is the Greek form of the name of the region of the *Kaldu* (Chaldeans),—the Hebrew form being *Kasdim* (כָּסְדִּים). The country is always designated in Hebrew by the name of the people (Jer. 1. 10 ; li. 24 ; Ezek. xvi. 29, etc.). The first mention of the Kasdim is in connexion with Ur, the city of Abraham's family, called in our version "Ur of the Chaldees" (Gen. xi. 28 ; xv. 7, etc.). Chaldea, in its limited sense, was the tract immediately south of the city of Babylon. In later times, however, it apparently included the whole of Babylonia (Jer. li. 24, etc.) [p. 16, note I.—SHINAR, p. 87].

CHITTIM (the same in the Hebrew as KITTIM) appears here as a general name for the isles and coasts of the Great Sea. [Map 1—Note, p. 4.]

CUSH—ETHIOPIA—MORIANS' LAND.—These names all answer to the single Hebrew word *Cush*. [Map 1—Note, p. 4.] The name *Cush* is kept in our version, in the Table of Nations, in 1 Chron. i. 8, 9, 10, and in Isa. xi. 11 ; ETHIOPIA is used in all other places. But in the Prayer Book Psalms we find MORIANS' LAND, i.e. *Moors' Land* (Ps. lxviii. 81 ; lxxxviii. 4), though the old English translators in general, except in the Psalms, use ETHIOPIA.

DEDAN—DEDANIM (*Cushite*). [Map 1—Note on RAAMAH, p. 5.] In Gen. x. 7 and 1 Chron. i. 9, Dedan and Sheba are the sons of Raamah, and grandsons of *Cush* ; but in Gen. xxv. 3 and 1 Chron. i. 32, they are the sons of Jokshan, and grandsons of Abraham and Keturah. There is thus a *Cushite* and a *Shemite* Dedan, but considering the geographical arrangement of the Table of Nations, it seems probable that the Dedanites, like the *Sabæans*, were classed as descendants of Ham and Shem, because they belonged to both the central and southern groups. They appear to have dwelt to the north of Tema, in north-western Arabia, where *Sabæan* inscriptions mention a tribe of Dedanites, and also on the Persian Gulf. They were probably a widely spread pastoral tribe owning large numbers of camels, and conducting the caravan traffic between Phoenicia and the Persian Gulf and Red Sea. It is not necessary to suppose that they were themselves traders or merchants. They were the carriers on two great trade routes between the east and the west, and brought the produce of India, Africa, and Southern Arabia to the marts of Tyre (Jer. xxv. 28 ; xl. 8 ; Ezek. xxv. 18 ; xxvii. 15, 20 ; xxxviii. 18 ; Isa. xxi. 18).

DUMAH seems to have been the region of an Ishmaelite tribe that took its name from a son of Ishmael (Gen. xxv. 14). It would seem, from Isa. xxi. 11, to have been connected with Seir (Edom). The name survives in the Arab town, *Dumat el-Jendel*.

EDOM—SEIR—IDUMÆA.—The name of SEIR was applied to the mountainous region originally inhabited by the Horites (Gen. xiv. 6; xxxvi. 20, 22). [Map 2, Note on HORIM, p. 9.] The Horites were succeeded by the children of Esau, and from him the land was generally called Edom (Gen. xxv. 30; xxxii. 3; xxxvi. 9, 16; Deut. ii. 4, etc.). Its ancient capital appears to have been Bozrah (Gen. xxxvi. 38; Isa. xxxiv. 6; lxiii. 1, etc.). But SELA (שָׁלָא, i.e. *the rock*), now commonly called by its Greek name *Petra*, had become its chief stronghold in the time of Amaziah, B.C. 838 (2 Kings xiv. 7). [Map 7.] Elath and Ezion-geber were, in the time of its prosperity, its seaports (1 Kings ix. 26, etc.), but they fell into the hands of Solomon and his successors for a time, and afterwards into those of the Syrians. [Map 11—Note, p. 30.] Our translators, with no good reason, have used the Greek form of the name, IDUMÆA, in Isa. xxxiv. 6; Ezek. xxxv. 15; xxxvi. 5; but R.V. has Edom. The land of Edom in the time of the Exodus, and till long afterwards, consisted only of the region of Mount Seir. TEMAN, the country of Eliphaz, was one of its most important districts (Gen. xxxvi. 11; Job ii. 11; Jer. xlix. 7; Obad. 9, etc.). [TEMAN, p. 87.] The old country of the Amalekites on the west, called by Josephus *Amalekitis*, was in a later age politically united with the old land of Edom (which Josephus apparently calls Γοβολίτις) in what was commonly known as Idumæa (Jos. Ant. ii. 1, § 2). [Map 7—Note, p. 15; Map 21.]

EGYPT was the Greek name for MIZRAIM. [Map 1—Note, p. 4.] It is called THE LAND OF HAM (Ps. cv. 23, 27; cvi. 22; cf. lxxviii. 51), and RAHAB (רָהָב, i.e. *the proud one*) (Ps. lxxxvii. 4; Isa. li. 9). It may be well to observe that the word *Rahab* is not the same in Hebrew as the name of the harlot of Jericho, which would be more properly spelt in English letters *Râchâb* (רָחָב).

ELAM was originally the name of the single province of Susiana, of which Susa was the capital [Map 1—Note, p. 6]; its Greek name was Elymais. ELAM was subsequently used by the Hebrews for the whole land of Persia. The name PERSIA or PERSIS was, in like manner, at first that of a province, but was extended over the whole country in later times (Strabo, xv. p. 729; Ptol. vi. 3, 4). It should be observed that the word PERSIA is not found in the Old Testament

until the Captivity, when the Persian supremacy was commencing (Ezek. xxvii. 10; xxxviii. 5; Dan. viii. 20; Esth. i. 8, 14; x. 2, etc.) [p. 88, § II.].

ELISHAH, ISLES OF. [Map 1—Note, p. 3.]

ETHIOPIA. [CUSH, p. 4.]

GOMER.—We have historical testimony that the race of Gomer dwelt in Asia Minor, when they joined the confederacy under Gog mentioned by Ezek. xxxviii. 6, etc. [Map 1—Note, p. 2.]

GRECIA and GRECIANS occur in the English Bible in Dan. viii. 21; Joel iii. 6, etc. The original is JAVAN (Ιάβαν), which our version retains in Isa. lxvi. 19; Ezek. xxvii. 13, etc. The word JAVAN, as used by Ezekiel, must have included the Greek colonies in Asia Minor. [Map 1—Notes on JAVAN and ELISHAH, pp. 2, 3.]

HAM, LAND OF. [EGYPT.]

HELbon, a district of Syria, which still retains its ancient name; it is famous for its wine (Ezek. xxvii. 18).

JAVAN. [GRECIA.]

ISLES OF THE GENTILES. [Map 1—Note, p. 4.]

KEDAR was the second son of Ishmael (Gen. xxv. 13). [NERAIOTH.] The tribe that bore his name were skilful archers (Isa. xxi. 17). They seem to have been in the time of the Prophets the most powerful of the nomads of Arabia (Ps. cxx. 5 [Note on TUBAL and MESHECH, p. 8]; Isa. xxi. 16; xlvi. 11; Jer. ii. 10, etc.). The princes of Kedar who traded in sheep and goats with the Tyrians (Ezek. xvii. 21; Jer. xlix. 28, 29) were probably the masters of all the Ishmaelite tribes. The *Cedrei* of Pliny may have been the tribe of Kedar (II. N. v. 12).

KITTIM. [CHITTIM, p. 4.]

LIBYA, the Greek name of PHUT, used in Ezek. xxx. 5; xxxviii. 5. [PHUT, p. 4.]

LUBIM. [PHUT, p. 4.]

LUD—LUDIM—LYDIANS.—These names in the Prophets and Historical Books always belong to the Lydians in Egypt, who are said to have taken their name from LUD, the son of Mizraim (Gen. x. 13). [Map 1—Note, p. 5.] The Lydians of Asia Minor probably took their name from Lud, the son of Shem (Gen. x. 22). [Notes, pp. 5, 7.]

MAGOG in the time of Ezekiel was at the head of a powerful confederation in the north, and appears to have become a general object of alarm to the more civilized south. The chief of MAGOG bore the title of

Goy (Ezek. xxxviii. 2, 3; xxxix. 1). [Map 1—Note, p. 2.]

MEDES—MEDIA.—The Greek names for the people and country called in Hebrew, MADAI. [Map 1—Note, p. 2; Map 12—p. 31, note 4; Map 15—p. 33, note § II.]

MESHECH became a chief military power in the northern confederation in the time of the Captivity (Ezek. xxxii. 26, etc.). [Map 1—Notes on TUBAL and MESHECH, and on MAGOG, pp. 2, 3.]

MINNI. [ARMENIA, p. 34.]

MORIANS' LAND. [CUSH, p. 34.]

NEBAIOTH was the name of the first-born of Ishmael (Gen. xxv. 13). His posterity are mentioned only once in the Old Testament (Isa. lx. 7), where the rams of Nebaioth are associated with the flocks of Kedar. [KEDAR.] It has been generally believed that the tribe of Nebaioth were identical with the Nabathæans, known to the Greeks and Romans as Arabs. Josephus says that the whole country inhabited by the twelve tribes of Ishmael, which extended from the Euphrates to the Red Sea, was called *Nabatene* (*Ant.* i. 12, § 4). The Nabathæans became allies of the Jews in the time of the Maccabees (1 Macc. v. 25; Jos. *Ant.* xii. 8, § 3; xiii. 1, § 2). The question regarding the identity of Nebaioth with the Nabathæans has of late been disputed, and an original seat, farther to the east, has been ascribed to the latter people; but see Smith's *Dict.* vol. ii. p. 478. [Map 18.]

NOPH (Isa. xix. 13; Jer. ii. 16), the same as *Moph* (נָפֶה), Hos. ix. 6, for which our version has used the Greek name **MEMPHIS**. Its connexion with the NAPHTUHIM of Gen. x. 13 is perhaps possible. [Map 1—Note, p. 5.] It was the capital of Central Egypt. [PATHROS.]

OPHIR, called UPHAZ in Jer. x. 9 and Dan. x. 5. [Map 1—Note on JOKTAN, p. 7; Notes on the Commerce of Solomon, p. 38.]

PATHROS appears to have been the Thebaid, the country of the PATHRUSIM of Gen. x. 14, or Upper Egypt. It would seem that Zoan represented Lower Egypt [ZOAN, p. 37], NOPH Central Egypt [NOPH], and PATHROS Upper Egypt. See Smith's *Dict. of the Bible*, ii. p. 727. (Isa. xi. 11; xix. 11-18; Jer. xliv. 1, 15; Ezek. xxix. 14.)

PALESTINE (Joel iii. 4), PALESTINA (Exod. xv. 14; Isa. xiv. 29, 31), and PHILISTIA (Ps. lx. 8; lxxxvii. 4; cviii. 9), all represent the same Hebrew word (פְּלֶשֶׁת, *Pelesheth*), which denotes the country of the Philistines. The application of the name *Palestine* to the whole of the Holy Land is post-scriptural, and,

according to Josephus, was first made by the Greeks (*Ant.* i. 6, § 2; cf. Ptol. v. 16, § 1). In Joel iii. 4, Palestine (*Philistia*), Tyre and Sidon, appear to be joined together to express the portions of sea-coast north and south of their own, with which the Israelites had most to do. [Map 1—Note on PHILISTIM, p. 6; p. 18, note 3.]

PERSIA. [ELAM, p. 35.]

PHUT was the Hebrew name for the LIBYANS. The word Libyans (Λιβυες) is supposed to come from the LEHABIM (לְהָבִים), Gen. x. 13, who, it appears, mixed with the race of Phut. In three passages of the Old Testament the name, in the form LUBIM (לְבִים), is applied to the same race (2 Chron. xii. 8; xvi. 8; Dan. xi. 43; Nahum iii. 9), in association with the Egyptians and Æthiopians. [Map 1—Note, p. 4.]

RAAMAH, one of the marts of the Tyrians for spices, gems, and gold (Ezek. xxvii. 22). [Map 1—Note, p. 5.]

RAHAB. [EGYPT, p. 35.]

ROSH is not found in the English Bible, but the Hebrew name (רֹשׁ, in the LXX. Ρώσ) occurs Ezek. xxxviii. 2, 3; xxxix. 1. Instead of "Gog, the land of Magog, the chief prince of Meshech and Tubal," the words should be rendered, as in R.V., *Gog of the Land of Magog, the prince of Rosh, Meshech, and Tubal*. Our translators seem to have been misled by the Vulgate. Gog, the Scythian chief, was the head of the league which included also Gomer and Togarmah. [Notes, pp. 2, 3.] It has been conjectured by Gesenius that the name *Rosh* is allied to *Rha*, the native name of the river Volga, and that we thus get the first trace of the great Russ, or Russian race. Some have supposed that the root is found in the name of the old tribe *Roxolani*, mentioned by Strabo and Ptolemy.

SEBA, the Cushite tribe [Map 1—Note, p. 5], appears to have become the chief trading people of the south-west coast of the Red Sea, and is coupled with SHEBA as the trading people of the other side of the Sea in Ps. lxxii. 10. The peoples of SHEBA and SEBA are called by the common name SABÆANS in the Greek and Latin writers, and they seem to have been regarded as of one race. See Arrian, *Perip. Eryth.*, with Stuck's note, p. 41; Pliny, *H. N.* vi. 32, etc. The confusion has found its way into our Bible, although the Hebrew text is perfectly distinct. The Sabæans of SEBA (Isa. xlvi. 14; Ezek. xxiii. 42) are called סְבָאִים, *Sebâim*; those of SHEBA (Job i. 15; Joel iii. 8), שְׁבָאִים, *Shelâim*.

SHEBA, originally the seat of a single Joktanite tribe, Gen. x. 28 [Map 1—Note, p. 7], appears to

have expanded into the important kingdom that existed in the time of King Solomon (1 Kings x. 1 Isa. lx. 6; Jer. vi. 20). Its area was possibly identical with that of Arabia Felix. *The gold of Sheba* had become a common phrase, interchangeable, it would seem, with *the gold of Ophir, or of Uphaz* [p. 38, § 5]. On the word *Sabæans*, as applied to its inhabitants, see the preceding note.

SHINAR was probably the ancient name of the great alluvial region through which the Lower Euphrates and Lower Tigris run. The origin of the word is unknown. It is found nowhere but in the Old Testament. It would seem originally to have denoted the north part of Babylonia, as Chaldaea denoted the south part; but subsequently, like Chaldaea, it was sometimes used for the whole (Gen. x. 10; Isa. xi. 11; Dan. i. 2; Zech. v. 11). In Josh. vii. 21 it is rendered Babylon. [CHALDÆA, p. 34.]

SYRIA is the classical name for the country that included what the Hebrews called Aram. [Map 1—Note, p. 7.]

TEMA was the name of a son of Ishmael (Gen. xxv. 15). The tribe which bore his name is mentioned (Job vi. 19; Isa. xxi. 14; Jer. xxv. 23.) The name is preserved in the little town, *Teimā*, on the caravan route from Damascus to Mecca. [Buz, p. 34; DEDAN, p. 34; DUMAH, p. 35.]

TEMAN [Map 7] was an important district in Edom (Hieron. *De Palæst. Locis*), which took its name from a grandson of Esau. The name is sometimes used poetically and in a wider sense for Edom (Gen. xxxvi. 11; Jer. xlix. 7, 20; Ezek. xxv. 13; Amos i. 12; Hab. iii. 3, etc.). [EDOM, p. 35.]

THARSHISH, or TARSHISH.—The first form (תְּרַשְׁׁישׁ) occurs in Genesis and the Book of Kings, and the second (תְּרַשְׁׁת) in Chronicles. In the later books the name appears to denote the great western region of commerce that was known to the Hebrews [p. 39, § 8]; while Ophir, Sheba, and Seba denote the eastern and southern commercial regions on the Asiatic and African coasts (Ps. lxxii. 10, etc.) [p. 41, § 14].

TUBAL. [Map 1—Note, p. 3.]

UPHAZ. [OPHIR, p. 38.]

UZ. [Map 1—Note, p. 7.]

ZOAN was the ancient capital of Lower Egypt, the maritime or Delta region, which contained also the towns of MEGIDOL and TAHPANHES (Ps. lxxviii. 43; Isa. xix. 11; Jer. xliv. 1; xlvi. 14). [PATHROS, p. 36; p. 22, note 10.]

ON THE COMMERCE OF SOLOMON.

§ 1. The commercial enterprises of Solomon were extensive and lucrative, and the circumstances that rendered them possible are interesting and remarkable. Until the fifteenth century all land traffic between the east and the west followed well-defined trade routes, which had their western *termini* on the shores of the Mediterranean or of the Black Sea. These termini frequently changed, as empires rose and fell; but it will be sufficient to state here that, when the Hebrew monarchy was established, they were sea-coast towns of Phœnicia. To these ports, or *emporium*, caravans from Mesopotamia, Arabia, and Egypt brought merchandise, which was afterwards carried in Phœnician galleys as far westward as Tartessus, in Spain. The caravans probably paid tolls to the petty states and tribes through which they passed; but the merchants were able to sell their goods at a profit to the Phœnicians, who, in turn, acquired great wealth by their monopoly of the sea-borne trade of the Mediterranean.

The rapid expansion of the kingdom under David, which synchronized with a period of decadence in Assyria, Babylonia, and Egypt, altered the conditions under which the carrying trade was conducted. All the caravan routes leading to Phœnicia fell into the hands of the Hebrews, and the commercial prosperity of the Phœnicians became largely dependent upon the good will of the Hebrew kings. As the Hebrews were not a maritime people, a close commercial alliance with the Phœnicians was obviously desirable. This policy was deliberately adopted by David, and followed, with conspicuous success, by Solomon, who not only founded cities like Tadmor in the desert, but built store-cities and towers on the trade routes between the Euphrates and the Mediterranean (2 Chron. viii. 4-6). Not content with the dues levied on all merchandise passing through his territory to the ports of export, Solomon determined to open up water communication with the gold and frankincense country in Southern Arabia [p. 38, § 5]. Whether his action was dictated by a knowledge of the celebrated voyages of Queen Hasshepsu's galleys to the land of Punt; by some disturbance of the land traffic which partly followed the line of the Haj road from Mecca to Damascus; or by the success of the maritime trade of the Phœnicians in Western seas, cannot now be known. But it is certain that the voyages could not have been made without the aid of the Phœnicians.

Solomon's profits, from all sources, must have been enormous, and it is not surprising that during his reign the wealth of the Hebrew kingdom reached an

unprecedented point. With the disruption of the kingdom, speedily followed by the submission of Rehoboam to Shishak, and the secession of the small Aramaean states from Jeroboam, the control of the trade routes passed for ever from the hands of the Hebrews.

From the Phœnicians Solomon obtained cedar and fir cut on Lebanon, Tyrian purple, and, probably, the copper of Cyprus, and the tin of Spain or Cornwall, for the highly valued brass. And in Egypt he purchased horses and chariots which he sold to the Hittites at, no doubt, a good profit (1 Kings x. 28, 29; 2 Chron. i. 16, 17). Greater interest, however, attaches to the voyages of the ships which he and Hiram built at Ezion-geber.

§ 2. There are perhaps no questions connected with the geography of the Scriptures on which more learning has been expended, or on which there has existed a greater diversity of opinion, than on those relating to OPHIR and TARSHISH, the two places that are named in the history of the trading expeditions of the navy of Solomon. In the map, TARSHISH is identified with those coasts of the western part of the Mediterranean Sea with which the Phœnicians are known to have carried on an extensive commerce, it being assumed that *Tarshish* is the word that was changed by the Greeks into *Tartessus* (*Ταρησσός*), mentioned as the name of an Iberian city by Herodotus (i. 163) [§ 8]: OPHIR is placed at what is supposed to have been the seat of the Joktanite tribe named in Gen. x. 29, which at this time was probably a province of the kingdom of SHEBA. [SHEBA, p. 86.]

§ 3. In the Table of Nations (Gen. x. 28, 29; 1 Chron. i. 22, 23) Ophir is mentioned, between Sheba and Havilah, as one of the sons of Joktan. All authorities agree that some of the sons of Joktan—such as Hazarmaveth, Uzal, and Sheba—represent settlements in Southern Arabia, and, considering the geographical character of the table [note, p. 1], and the limits assigned to the Joktanite peoples (Gen. x. 30), it is practically certain that the author of the tenth chapter of Genesis believed Ophir to be a city, district, or tribe in that region.

The name Ophir next occurs as that of the place to which Solomon sent ships, from Ezion-geber, at the head of the Gulf of 'Akabah, to fetch gold (1 Kings ix. 26-28; 2 Chron. viii. 17, 18). From Ophir, also, the navy of Hiram brought "great plenty of almug [in Chron., "al gum"] trees, and precious stones" (1 Kings x. 11; 2 Chron. ix. 10). After the death of Solomon the voyages to Ophir ceased, but an abortive attempt to resume them, with "ships of Tarshish" built at Ezion-geber, was made by Jehoshaphat about a hundred years later (1 Kings xxii. 48). In

2 Chron. xx. 36, 37, which refers to the same transaction, it is stated that the ships were intended to go, not to Ophir, but to Tarshish. A possible explanation of the direct and obvious conflict between the two narratives is given below [p. 40, § 10].

The gold of Ophir was well known to the Hebrews after the voyages of Solomon's ships, and probably before them, since, according to 1 Chron. xxix. 4, David gave three thousand talents "of the gold of Ophir" out of his own treasure for the gilding of the Temple. The gold was proverbial for its fineness (Job xxviii. 16; Ps. xlv. 9; Isa. xiii. 12); and in Job xxii. 24 the word "Ophir" stands for gold generally.

§ 4. It will be observed that the only information given by the direct notices in the Bible is that Ophir was accessible by sea from Ezion-geber, and that the ships of Solomon and Hiram brought back from it gold, almug trees, and precious stones. There is no indication of distance or of position; and there are no data for determining whether it was the same place as the Ophir of Gen. x. 29; whether it was an emporium at which the articles of traffic could be obtained by barter; or whether it was an auriferous region in which gold-mines were worked by the employés of Solomon and Hiram. It may be remarked, however, that there is no support in the Bible, or elsewhere, for the opinion advanced by Bochart that there were two places called Ophir; and that there is no statement inconsistent with the view that the Ophir of the Book of Kings is the Ophir of Genesis.

§ 5. The most important article of traffic was gold, and, although Ophir may have been an emporium for gold, it seems probable that the place was, like Havilah (Gen. ii. 11), a gold-producing country. This point cannot be considered apart from the "gold of Sheba" (Ps. lxxii. 15, where the English Psalter, following the LXX., translates "gold of Arabia") which was brought by the Queen of Sheba, with spices and precious stones, as a present to Solomon (1 Kings x. 2). There can be no question as to the position of Sheba, and the natural inference from the narrative is that the Queen's relations with Solomon were the result of the voyages to Ophir. In Ezek. xxvii. 22 it is stated that the merchants of Sheba and Raamah traded with Tyre in gold, precious stones, and spices; and in Isaiah that the dromedaries of Midian and Ephah brought gold and incense from Sheba. The gold obtained from the merchants and "the kings of Arabia" (1 Kings x. 15; 2 Chron. ix. 14) was probably from Sheba or Ophir. The word UPHAZ (*עִפָּז*) in Jer. x. 9 and Dan. x. 5 appears to be only another form of Ophir; and the "gold of Parvaim" (2 Chron. iii. 6) is probably that of Ophir mentioned in 1 Chron. xxix. 4.

It has been asserted that gold is not now found in Arabia, but the country has not been sufficiently explored to enable any one to form a definite opinion on the subject. According to ancient writers—Agatharcides, Artemidorus, Diodorus Siculus, Strabo, and Pliny—gold was formerly abundant in the southern part of the peninsula; and the two last quote the authority of *Ælius Gallus*, who was sent into Arabia by Augustus. The gold was apparently found in nuggets which may be compared with “the golden wedge [כְּתֵבָה, *kethem*, or lump of pure gold] of Ophir” mentioned in Isa. xiii. 12. The Arab geographer Hamdani refers to old gold-mines in Central Arabia, and Sprenger (*Die alte Geographic Arabiens*) has collected many notices of rich gold-mines, inland from the west coast of Yemen, from Arab authors.

§ 6. The other imports from Ophir were *almug*, or *almug trees* (אַלְמָעִים, *almuggim*, or אַלְמָעִים לְבָנָן, *almummim*) of unusual size, and precious stones. The *almug* tree has not been identified, and the views of modern writers differ widely with regard to it (see Smith's *Dict.*, 2nd ed., and Hastings' *Dict.*). The wood must have been of sufficient value to make its import from Ophir profitable, and it must have been suitable for the construction of “pillars” or “balustrades” (1 Kings x. 12); or of “terraces” or “staircases” (2 Chron. ix. 11) for the Temple and palace, and for the manufacture of musical instruments. Most scholars consider that it was red sandal-wood, but there is no direct evidence, and the identification must only be regarded as a guess. Its omission from the presents brought by the Queen of Sheba to Solomon seems to indicate that it was not an Arabian tree. In 2 Chron. ii. 8, but not in 1 Kings v. 6-8, Solomon is said to have asked Hiram to send him “*almug trees*” out of Lebanon. It has been suggested either that the words are an interpolation of the chronicler, or that the trees had been imported by the Phœnicians, and that Solomon wished them sent on to Joppa with the cedars and firs cut on Lebanon. On the other hand, the name may have been given to one kind of tree in Lebanon, and to another in Ophir, or the tree may have had a wide range which included Lebanon.

Precious stones are small and easily carried, and they may have been brought to Ophir from other lands. But it may be observed that the emerald and onyx are found in the southern provinces of Arabia.

§ 7. In 1 Kings x. 22 Solomon is said to have “had at sea a navy of Tarshish with the navy of Hiram: once every three years came the navy of Tarshish, bringing gold, and silver, ivory, and apes, and peacocks.” There is nothing to show that

this fleet is the same as that mentioned in ix. 26-28 and x. 11; but the impression produced by the narrative is that the fleets were identical, and this is the opinion of most scholars. Some, however, relying on the parallel passage in 2 Chron. ix. 21, maintain that the reference is to a different fleet which went to Tarshish [note § 10]. Assuming that there was only one fleet, and that it sailed from Ezion-geber, there is no evidence that it went to Ophir, or that the commodities mentioned were obtained at that place. Nor does the narrative exclude the views either that the ships, after touching at Ophir, continued their voyage to India or the Mozambique Coast; or that the earlier voyages were to Ophir, and the later to more distant lands.

§ 8. In 2 Chron. ix. 21 it is stated that the ships which brought back the ivory, apes, and peacocks went to Tarshish; and, according to 2 Chron. xx. 36, 37, the ships built by Jehoshaphat at Ezion-geber were intended to go to the same place.

There can be no doubt as to the position of the Tarshish mentioned in the later books of the Old Testament, whether we identify it with the son of Javan (Gen. x. 4) or not. The place was evidently well known, and intimately connected with Tyre (Isa. xxiii. 1, 6, 10, 14; Ezek. xxvii. 12, 25, etc.). Jonah embarked from the port of Joppa to sail for Tarshish (Jon. i. 3). The Phœnician trade with Tarshish was in those metals for which Spain was, in ancient times, famous: “Tarshish was thy merchant by reason of the multitude of all kind of riches; with silver, iron, tin, and lead, they traded in thy fairs” (Ezek. xxvii. 12; cf. Jer. x. 9). All these metals, as well as gold, are spoken of by ancient writers as abounding in the Spanish peninsula. Diodorus expressly speaks of them as having furnished to the Phœnicians, from very remote times, the materials for a most lucrative commerce (Diod. Sic. v. 35, 36; Strabo, iii. p. 146; Pliny, *H. N.* iii. 4). Other testimonies, to the same effect, are quoted by Bochart, *Phaleg*, lib. iii. c. 7, p. 169.—The meaning of the word *Tarshish* is quite uncertain; but that it might have been most naturally turned by the Greeks into *Ταρσησσός* cannot be questioned.

§ 9. There is no indication that Solomon ever took part in the sea-borne trade of the Mediterranean. That trade was in the hands of the Phœnicians, and it was one of the principal sources of their wealth and power. From its great importance, the term “ship of Tarshish” became a common one for a large trading-galley adapted for long voyages, much as the name *Indiaman* was given formerly to a ship trading with the far East. The expression was taken up by the Hebrews and used in its widest sense

(Ps. xlvi. 7; Isa. ii. 16; lx. 9, etc.). It is improbable that the Phoenicians would have allowed the Hebrews to participate in the profits of such a lucrative trade; but co-operation or partnership in commercial ventures to Arabia and more distant countries would have been natural and beneficial to both peoples.

§ 10. Tartessus could only be reached from Ezion-geber by transporting the ships across the desert to the Mediterranean, by using a canal of the time of the Pharaohs, or by circumnavigating Africa. It is obvious that Jehoshaphat would have built his ships in a Mediterranean port, if his object had been to trade with Spain. He would not have conveyed all the materials for their construction, at great cost, to 'Akabah, when he knew that he would have to drag every ship that he built back again across the desert to the Mediterranean. The most satisfactory explanation of the statements in 2 Chron. ix. and xx. is that the author or copyist of Chronicles misunderstood the expression, "ships of Tarshish," and, presuming that they were destined for Tarshish, inserted his opinion in the text.

§ 11. Assuming that the navy of Solomon and Hiram did not go to Tarshish, the question remains whether it went to India, Africa, or Arabia. As regards the imports, *gold* may have been obtained from either of them, and *silver* from Arabia, and perhaps from India and Africa. It may be inferred, however, from Jer. x. 9, that the chief supply of silver came from Tarshish.

(i.) *Ivory* is called *shēn* (שֵׁן) in all passages except those relating to the imports of Solomon (1 Kings x. 22; 2 Chron. ix. 21), where the word so translated is *shenhabbim* (שְׁנַהְבִּים). The first syllable is *shēn*, and critics are now generally agreed that *habbim* is identical with the Sanscrit *ibhas*, "an elephant"—a name preserved with little change in modern Tamil. With this may be compared the Assyrian term *shin-al-ab*, "tooth of elephant" (Schrader, *K.A.T.* on 1 Kings x. 22). Some authorities, however, derive *habbim* from the Egyptian, *ab*, or *eh*—in Coptic, *ebay*. The Phoenicians obtained rowing-benches, or hatches of ivory, inlaid in boxwood, from the Isles of Kittim (Ezek. xxvii. 6, in R.V.). From this it would appear that the Hebrew word for ivory may indicate either an Indian or African origin.

(ii.) *Apes* (אַפִּים, *Kōphim*). *Kōph* is the representative of the Sanscrit and modern Tamil *kapi* (ape); but the word may have come from the Egyptian *kaf*. Thus, as in the case of ivory, no inference can be drawn from the Hebrew name.

(iii.) *Peacocks* (תַּקְיִים, *tukkiyyim*). The word only occurs in 1 Kings x. 22 and 2 Chron. ix. 21, and

there can be no reasonable doubt that it is correctly translated "peacocks." The Hebrew *tukki* is identical with the Tamil, *tokei*, or *togei*—the modern name for the bird on the Malabar coast and in Ceylon. The great beauty of the feathers of the peacock, and the use made of them on ceremonial occasions in the East, may well have tempted Solomon to obtain a supply of the birds. No such good reason can be assigned for the importation of any other birds. All existing evidence tends to prove that the peacock originally came from India; and if the word is correctly translated, the peacocks must have come from that country. Some writers, however, have suggested that the Hebrew word should be translated "parrots" or "guinea-fowl;" but these are mere guesses to support their theories with regard to the position of the port to which Solomon's ships sailed.

§ 12. The length of the voyage must also be considered. Possibly the expression "once in three years" means the frequency with which the expeditions were fitted out. But, adopting the general view that the duration of the voyage was three years, it may be observed that the narrative gives no information as to the time passed, respectively, at sea and at anchor in the various harbours. There is thus no clue to the distance between Ezion-geber and the ultimate goal of the fleet. The coasting voyages of the ancients were slow, and, according to Jerome, a ship under favourable circumstances took six months to traverse the length of the Red Sea. After passing *Bāb el-mandeb* progress would depend upon the monsoons, which blow from the south-west from April to October, and from the north-east from October to April. It is probable that a large proportion of the three-years' voyage was passed in port waiting for favourable winds, or repairing damages due to the dangerous character of some of the navigation. But, making every allowance for involuntary detention, a voyage from Ezion-geber to a port on the south coast of Arabia would not take three years. After the Greeks had learned to utilize the periodic winds, they made the voyage from Berenice, in the Red Sea, to India and back in less than a year, and there is every reason to believe that the Sabaeans of Southern Arabia had utilized them long before the time of Solomon. The "ships of Tarshish" built at Ezion-geber were on the model of those accustomed to navigate the rough waters of the Mediterranean, and there is nothing unreasonable in supposing that they could have made the voyage out and home to India or South-East Africa in the time specified.

§ 13. Most scholars assume that the destination of the fleet was Ophir, and the three views with regard

to the position of that place which have found most favour may now be considered.

(i.) A maritime district or port in *India* has been advocated by Vitringa, Bochart, Reland, Ritter, Lassen, Ewald, etc. *Sophir* is the Coptic name for *India*. *Souphir*, *Sôphir*, *Sôphira*, *Sôpheira*, are the forms of the name in the LXX. and in Josephus, and the latter distinctly states that it was part of *India* (*Ant.* viii. 6, § 4). The Arab translator of the LXX. uses the word *India* for *Sôphir*. Jerome, Hesychius, and other ecclesiastical writers adopt the view taken by Josephus. The imports are Indian, and the Hebrew names have a more direct relationship to Sanscrit and Tamil than to any other languages.

The name *Sôphir* has been compared with the harbour *Sûpâra*, or *Supâra*, on the west coast of *India*, which is mentioned by Ptolemy and Edrisi, and must be distinguished from the *Uppara* of the *Periplus* of Arrian. Lassen and Max Müller find the name *Ophir* in that of the *Abhîra*, a tribe on the east side of the Indus delta, and in *Abiria*, which Ptolemy places in the same locality. There is, however, no record of an ancient gold export from *India*, and Indian products, with their native names attached to them, may have been obtained in Arabian ports. The name *India* is used in an indefinite sense by ancient writers; the comparison of the names *Ophir* and *Sophir* are precarious; and an Indian *Ophir* is opposed to the view that the Hebrews obtained their first knowledge of *India* during the Captivity.

(ii.) *Sofala*, on the south-east coast of *Africa*, was identified with *Ophir* by the early Portuguese travellers, and this became the current opinion (Milton, *Paradise Lost*, xi. 400). This identification has been supported by Quatremère, Movors, D'Anville, Bruce, Rennell, etc. *Sofala* is called "the gold country" by the Arab geographers. Gold is abundant, and the ruins, of uncertain date, in the goldfields are remarkable; apes are plentiful; ivory is a common article of barter; and rubies and topazes are found in the vicinity. The *almug* tree is supposed to be the *Taxus elongata*, the white wood of which becomes a glistering yellow when varnished (cf. Josephus, *Ant.* viii. 7, § 1), and the *tukkyyim* are held to be "parrots." Silver has not been discovered, but may exist. *Ophir* is found in *Fura*, or *Afura*, the name of the mountains west of *Sofala*; and *Sofala* itself is compared with the LXX. form of *Ophir*. But *Sofala* is first known in the Middle Ages through the Arabs; and it is clearly the Arabic *suflah*, "low ground," which corresponds to the Hebrew *shephelah*. Moreover, Gen. x. 28, 29 is directly opposed to the view of an African *Ophir*.

(iii.) A locality in *Southern Arabia* has been advocated by Michaelis, Niebuhr, Winer, Fürst, Kalisch, etc. The *Sabæan* kingdom, which included most of *Arabia Felix*, had been fully established long before the reign of Solomon. It was isolated by deserts from the great nations of antiquity, and the keen commercial instinct of its people had led them, at a very remote period, to turn their attention to maritime enterprise. Incense was required in all countries for religious rites; and Sprenger has well called the incense country (*Hadramaut*, *Hazarmaveth*) the "heart of the commerce of the ancient world," and its people "the founders of commerce." How far the voyages of the *Sabæans* extended is unknown. But it is in the highest degree probable that they traded with *India* and South-East Africa; and that their coast towns were *emporia* from which caravans carried gold, precious stones, etc., to *Syria* and *Mesopotamia*. Such *emporia* were common at a later period. The *Periplus* of Arrian mentions several, and so do the Arab geographers of the Middle Ages.

Ophir is placed by some authorities in *Oman*, by some in *Hadramaut*, and by others in *Yemen*. The last view is perhaps favoured by the relations of Solomon with the Queen of Sheba. According to Eupolemus, as quoted by Eusebius (*Prep. Er.* ix. 30), David opened gold-mines on the island of *Urphe* (perhaps *Daklak*), in the Red Sea. Glaser and others identify *Ophir* with an Arabian coast district on the Persian Gulf, and compare the name with the *Apîr*, or *Apîrak*, of the cuneiform inscriptions, which was a town or locality between *Susa* and the Persian Gulf. They regard *Ophir* in its wider sense as a district east of the gulf, and in its narrower sense as a place on the west, or Arabian coast. The name *Ophir* has been compared with *Aphar*, mentioned in the *Periplus* as the metropolis of the *Sabæans*, twelve days' journey from *Muza*, on the Red Sea; with *Dafîr*, fifteen leagues from the sea; and with *Zafar*, or *Dhafar*, about the middle of the south coast, which was an *emporium* in the fourteenth century, and considered to be a month's voyage with a fair wind from *India*.

§ 14. There are not sufficient data for fixing the position of *Ophir*, or for deciding in favour of any particular solution of the many questions that arise out of the Biblical accounts of the voyages of Solomon's ships. But we may perhaps conclude that when the Hebrew writers mentioned a *voyage to Ophir*, they had in view the *Joktanite Ophir*, in *Southern Arabia*.

The view suggested here is that *Ophir* was an *emporium* of the *Sabæans*, on the south coast of *Arabia*, into which all the commodities mentioned were brought, and exported to *Palestine* and other places; that the first, and perhaps the second,

voyage was to Ophir; and that the later voyages were to ports possibly in the Persian Gulf, but more probably in India.

The "ships of Tarshish," after leaving the Gulf of 'Akabah, would keep close to the African coast until they reached the Straits of Bâb el-Mandeb. They would then follow the coast of Arabia to Ophir, which they would reach at some period during the first year. The following year, taking advantage of the monsoons, they would make the voyage to India and back; and the third year they would return to Ezion-geber. The ships would naturally cast anchor in many of the harbours on the African and Arabian coasts, and on the outward or homeward voyage they would probably touch at one or more of the ports of Somaliland. There is nothing in the Bible opposed

to this view, and it seems to meet all the requirements of the narrative.

The following may be regarded as the most important sources of information on the subject discussed in this essay:—

Bochart, *Phaleg*, lib. ii. cap. 27; *Canaan*, i. 46.

Morinus, *Dissert. de Paradies Terrestri* (prefixed to Bochart's *Phaleg*).

Reland, *Dissert. de Ophir*.

Vitrina, *Note in Jes.* xiii. 12.

Gesenius and Rödiger, in the several articles in the *Thesaurus*.

Fuerst, *Heb. Lex.*

Quatremère, *Mémoires sur le Pays d'Ophir* in *Mém. de l'Institut*, 1845.

Ritter, *Palestine*, vol. i. (English Translation).

Twisleton, in Smith's *Dict.*, arts. *Ophir* and *Tarshish*.

Glaser, *Skizze der Geschichte und Geographie Arabiens*.

Sprenger, *Die alte Geographie Arabiens*.

Richm, *Handwörterbuch des biblischen Altertums*, art. *Ophir*.

VIII.

THE PLACES IN THE HOLY LAND CONNECTED WITH THE GOSPEL HISTORY.

Plate VIII., Nos. 19, 20.

DIVISION OF THE KINGDOM OF HEROD THE GREAT.

The dominions of Herod the Great were of nearly the same extent as those of the Asmonæan kings: they included the Holy Land with the western part of what was then called Idumæa. [Map 18—Note, p. 31.] The other part of Idumæa formed a portion of the Nabathæan kingdom. [EDOM, p. 35—NEBAIOTH, p. 36.] On the death of Herod, which happened in the spring of A.D. 4, about eighteen months after the birth of our Lord, his dominions were divided between three of his sons. Archelaus (Matt. ii. 22), with the title of Ethnarch, ruled over JUDÆA, SAMARIA, and the western part of IDUMÆA: Philip was Tetrarch of ITURÆA, and the REGION OF TRACHONITIS that included Trachonitis proper, Batanæa, Auranitis, and Gaulonitis (Luke iii. 1; Jos. *Ant.* xvii. 2, § 4; *Bel. Jud.* ii. 6, § 3): Antipas was styled Tetrarch of Galilee (Luke iii. 1), but his dominions included GALILEE and PERÆA, i.e. the region beyond the Jordan. (See Matt. iv. 25; Mark iii. 8; John x. 40, etc.)

Archelaus was banished by the Roman government, A.D. 6, and his territory was then attached to Syria, and a procurator appointed to govern it, with Cæsarea for its capital. Pontius Pilate was procurator, A.D. 26-36.—Philip, whose name never appears in connexion with the history of our Lord, died A.D. 34, about five years after the Crucifixion (Jos. *Ant.* xviii. 4, § 6).—Antipas, who is always called Herod

in the Gospels (Luke xiii. 31; xxiii. 7, etc.), sometimes *Herod the Tetrarch* (Matt. xiv. 1; Luke iii. 1; ix. 7), and sometimes *Herod the King* (Matt. xiv. 9; Mark vi. 22, 25), was deposed by Caligula A.D. 39. The dominions of all these rulers were again gathered up into a kingdom under Agrippa I., the grandson of Herod the Great, A.D. 41. [Map 21—p. 48, § II.] The political divisions marked in Map 19, are those which existed during the public ministry of our Saviour.

NOTES ON SOME OF THE NAMES IN MAPS 19, 20.

ÆNON, "near to SALIM" (John iii. 28), is placed in the map about eight Roman miles south of Scythopolis, in accordance with the tradition preserved by Eusebius and Jerome. At this spot there are seven springs, which correspond to the "many waters;" and near it, on the top of a mound, is the tomb of *Sheikh Sâlim*. The springs are within the district of Scythopolis, where there was a large colony of Jews. Colonel Conder identifies Ænon with springs in *Wâdi Fâr'ah*, which are four miles from a village called *Sâlim*, and separated from it by high hills. But these springs were in Samaria, and it is hardly probable that John would have baptized in that country. Dr. Barclay placed Ænon in or near *Wâdi Fâr'ah*, a few miles north of Jerusalem, where there are springs and pools. [Map 23.]

ANTIPATRIS (Acts xxiii. 81) was so named by Herod the Great in honour of his father, Antipater. It was built (Jos. *Ant.* xvi. 5, § 2) in the plain called Kapharsaba (Χαβαρζαβά, or Καφαρσαβά), beside the great springs of *Râs el-'Ain*. The name of the plain is retained in the village *Kesr Sâba*, which represents the Kapharsaba mentioned in the Talmud as a distinct place from Antipatris. (See Neubauer, *Géographie du Talmud*, pp. 86-89, and Smith's *Dict.* i. 158, 2nd ed.)

ARIMATHÆA is named in no other connexion than as the city of Joseph the "honourable counsellor" (Matt. xxvii. 57; Mark xv. 43; Luke xxiii. 51; John xix. 38). According to Eusebius and Jerome, it was, as its name might suggest, identical with Ramah or Ramathaim-zophim (in the LXX. called *Αρμαθαλύ*, and by Josephus *Αρμαθά*), the birthplace of Samuel (1 Sam. i. 1, 19; Jos. *Ant.* v. 10, § 2). The designation used by St. Luke, "A city of the Jews," may perhaps be explained by a document contained in 1 Macc. xi. 34, and in Josephus, *Ant.* xiii. 4, § 9. King Demetrius gives over to the Jews, out of the Samaritan region, the three districts (*νόμοι*) of Aphærema, Lydda, and Ramathem. It would thus seem that Ramathem (Arimathæa ?) had become "a city of the Jews," not having been such originally. Eusebius and Jerome identify Arimathæa with a place called *Ρεμφίς*, or *Remytis*, near Diopolis, which is now *Rantish*, on the plain north of Lydda. If, however, Arimathæa is the same place as Ramathaim-zophim, it must be looked for in the hill-country and not on the plain.—The question relating to the Ramah of Samuel, looking at it exclusively on grounds furnished by the Old Testament, has never yet been satisfactorily answered. Several identifications have been proposed, but the site still remains unknown. (See Smith's *Dict.* i. 281, 2nd ed.; ii. 997.)

BETHABARA is not mentioned in John i. 28, in the oldest Greek MSS., nor in the Vulgate; but the name has been substituted in the Authorized Version for *Bethany* in accordance with a conjecture of Origen's. *Bethany* has been restored to the text in the Revised Version, but no place of that name is known to have existed in the neighbourhood of the Jordan. On the other hand, Bethabara was a place resorted to for baptisms in the time of Eusebius. It may be identical with *Beth-nimrah* (Numb. xxxii. 86; Josh. xiii. 27). Colonel Conder identifies it with *'Atbârah*, a ford of Jordan near Bethshean, but this is too far to the north.

BETHSAIDA (distinguished as "Bethsaida of Galilee," John xii. 21) was, perhaps, in the land of Gennesareth

(Mark vi. 45, cf. ver. 53), and not far from Capernaum and Chorazin (Matt. xi. 21; Luke x. 18). It is named by St. Jerome as one of the well-known cities on the shores of the Lake of Gennesareth, the others being Capernaum, Tiberias, and Chorazin (*Comment in Es.* ix. 1). Willibald, the Saxon pilgrim who travelled in the Holy Land in the early part of the eighth century, visited it after leaving Capernaum and before reaching Chorazin. (See note on CAPERNAUM.) From the supposed meaning of the name—the house of fish—it was probably on the shore of the lake.

Josephus mentions a Bethsaida in Lower Gaulonitis, which was near the Jordan, and on the shore of the Lake of Gennesareth. It was originally a village, and was raised to the dignity of a city by Philip the Tetrarch, who called it *Julias*, in honour of Julia, the daughter of Augustus, and wife of Tiberius (Jos. *Ant.* xviii. 2, § 1; *Bel. Jud.* iii. 10, § 7). At this place Philip was buried in a tomb built by himself (*Ant.* xviii. 4, § 6). According to Pliny (v. 15), and Jerome (*Com. in Matt.* xvi. 18), *Julias* was east of Jordan.

Many scholars, following Reland, hold the view that there were two Bethsaidas, and that the five thousand were fed (Luke ix. 10; Mark vi. 45) near Bethsaida-Julias. It may, however, be observed that, according to the reading of John vi. 23, in the Sinaitic Version, the scene of the miracle was near Tiberias; that this was the tradition when Arculfus made his pilgrimage in the seventh century; and that no early writer or pilgrim mentions two Bethsaidas. If the five thousand were fed on the western shore of the lake, the Bethsaida of Mark vi. 45 must have been on the eastern shore; and a similar position must be assigned to Bethsaida if *Dalmanutha* be placed on the west side of the lake.

By those who adopt the view that there were two Bethsaidas, the Galilean town is placed either at *Khân Minyeh* (Ritter, Socin, etc.), or *'Ain et-Tâbgħah* (Robinson, Tristram, etc.), and Bethsaida-Julias at *et-Tell*, a site containing no ruins of importance, on the hillside above Jordan, at a considerable distance from the lake. If there was only one Bethsaida, it must have been at or near the spot where the Jordan enters the lake. No other position would answer to the notices of the place in Josephus. The question of one or two Bethsaidas is discussed in Thomson's *Land and the Book*, p. 373; *Recovery of Jerusalem*, pp. 375-387; Conder's *Handbook to the Bible*, p. 322; and Smith's *Dict.* i. 418, 2nd ed.

CÆSAREA, distinguished, according to Josephus, as CÆSAREA AUGUSTA (Καισαρεία Σεβάστη, *Ant.* xvi. 5, § 1), now *Kaisarieh*, was originally only a tower, known as "Strato's Tower," with a quay or landing-place.

(Strabo, lib. xvi. p. 758). Herod the Great lavished large sums in improving its harbour, and in adorning it as a royal residence. It afterwards became the Roman capital of Judæa and the official residence of the procurators (Tacit. *Hist.* ii. 79; Jos. *Ant.* xv. 9, § 6; *Bel. Jud.* i. 21, § 5).

CÆSAREA PHILIPPI is mentioned only in Matt. xvi. 18; Mark viii. 27. It is well described by Stanley, *S. and P.* p. 897, and by Robinson, iii. p. 404. The site is supposed to have been that of Baal-gad (Josh. xi. 7; xii. 7; xiii. 5). It appears to have been situated close to one of the chief sources of the Jordan, where, according to tradition, there was a cave dedicated to Pan. The spot was hence named Paneas or Panium, and it is still called *Banias*. The old town was enlarged and adorned by the tetrarch Philip; it was called after him, and in honour of the emperor, Cæsarea Philippi. Agrippa II. changed the name into Neronias as a compliment to Nero (Jos. *Ant.* xv. 10, § 3; xx. 9, § 4; *Bel. Jud.* i. 21, § 3).

CANA has been identified by old tradition with *Kefr Kenna*, about three miles and a half north-east of Nazareth; but Robinson, Van de Velde, and other authorities prefer *Kâna el-Jelil*, about eight miles north of Nazareth. [Map 20.] The Arabic name *Kâna* answers better than *Kenna* to the original. The claims of the two spots are compared by Grove and Wilson in Smith's *Dict. of the Bible*, i. 498, 2nd ed.

CAPERNAUM (in some of the oldest MSS. CAPIHNAUM), as the ordinary home of Christ during His public ministry, is the most interesting of all the cities on the Lake of Gennesareth. But the question regarding its site is a very difficult one. The name is not mentioned in the Old Testament; its signification in Hebrew is, the village of Nahum. It may perhaps be inferred from the word *Caphar* that the place was of recent foundation, and from Matt. xi. 23 that it was of rising importance (cf. "Sea of Capernaum," Cureton's *Nitrian Itc.*; John vi. 17). The allusions to it in the Gospels show that it was on the west side of the lake, on the borders of Zebulon and Naphtali, not far from Bethsaida, and in or near the land of Gennesareth. Josephus mentions a fountain called Capharnaum, which irrigated all (*diápdeai*) the land of Gennesareth, and was by some fancied to be a "vein" of the Nile, because a fish found in it closely resembled the *coracinus*, commonly known as the cat-fish, of the lake near Alexandria. He applies to this fountain an epithet that is differently read as *most fertilizing* (*γονιμωτάτη*), or as *most potable* (*ποτιμωτάτη*) (*Bel. Jud.* iii. 10, § 8). Josephus also

alludes to a village apparently of the same name, but he uses the Greek form *Κεφαρνώμη*, while he applies to the fountain the Hebrew form *Καφαρναούμ*; this village (*κώμη*) was evidently on the road from Bethsaida-Julias to Taricheæ (Vit. c. 72). According to Jerome, Capernaum was two miles from Chorazin, now *Kerâzeh*.

The fountain of Capharnaum has been identified with 'Ain el-Mudôwarah ("the round fountain") in the plain *el-Ghuweir*, about half a mile from the lake; with 'Ain *et-Tin*, close to the shore of the lake; and with 'Ain *et-Tâbghah*, a large spring, the water of which was conveyed to the plain by an aqueduct, partly rock-hewn and constructed with great skill. The *coracinus* has been found in the "Round Fountain" and in the lake, from which it can reach the other springs.

Two sites have been proposed for Capernaum, and their rival claims have been hotly contested.

1. In the map, Capernaum is placed at *Tell Hûm*, in accordance with the opinion of Ritter, Wilson, Thomson, Socin, Guérin, Schaff, etc. There are here considerable remains of an ancient town, including those of a synagogue which, if the identification be correct, must be regarded as indicating a spot of deeper interest than almost any other in the Holy Land, from its connexion with our Lord's teaching and His habitual attendance at public worship on the Sabbath (Mark i. 21; Luke iv. 31, 38; vii. 1, 5; John vi. 59). The name is perhaps a relic of the original Hebrew word. The place is two and a half miles from *Kerâzeh*, and its position agrees with that assigned to Capernaum by Theodosius, a pilgrim of the sixth century. The town at *Tell Hûm* was apparently deserted at some period after the Arab conquest, and its place was taken by *Khân Minyeh* when Damascus became the capital of the country, and the caravan route left the lake at that point. The principal objections to *Tell Hûm* are that it is two and a half miles from the plain identified with Gennesareth, and that there is no spring near it. The limits of the "land of Gennesareth" are, however, unknown, and it is possible that *Tell Hûm* lay within them. Also the spring at *et-Tâbghah* may have belonged to Capharnaum, and have taken its name from it.

2. Dr. Robinson identified Capernaum with *Khân Minyeh*, and his view has the support of Macgregor, Conder, Sepp, Merrill, G. A. Smith, etc. Here there are mounds covering a small site, but the remains of no important buildings have been found in them, and they possibly mark the position of a station on the great road which apparently left the lake at this point after *Tell Hûm* was deserted. Gildemeister considers that *Minyeh* represents the Arabic word

el-Munja, which comes from the Greek *μονή*—equivalent to the *Mansio* of the itineraries; and that *Khân Minyeh* is the place called *Munjat Hischám* in the eleventh century. *Khân Minyeh* is certainly in the plain *el-Ghuweir*, and has, close to it, the spring '*Ain et-Tin*', but this spring could never have irrigated any portion of the plain. Willibald, who came from the south and arrived in succession at Tiberias, Magdala, Capernaum, Bethsaida, and Chorazin, has been quoted by Robinson and others in favour of *Khân Minyeh*. But his Chorazin was either at *Kerâzeh* or *Khersa*, and he could have reached either place by going through *Tell Hûm*, and a Bethsaida at the mouth of the Jordan.

CHORAZIN is placed in the map at *Kerâzeh*, where there are extensive remains, including those of a synagogue, and a spring. If we place Capernaum at *Tell Hûm*, its position nearly accords with one particular mentioned by Jerome, that Chorazin was two Roman miles from Capernaum (*Onomast. s.v.*), but not with another particular, that it was situated on the shore of the lake (*Comment. in Es. ix. 1*). The latter statement may, however, be taken to imply merely that the town was not far from the lake. The identification of Chorazin with *Kerâzeh* is accepted by nearly all modern scholars.

DECAPOLIS (*the region of the ten cities*) is mentioned three times in the New Testament—Matt. iv. 25; Mark v. 20; vii. 31. It is noticed by Pliny, Josephus, and Ptolemy. Pliny observes that it is differently described by different writers, but he enumerates ten cities as belonging to it—Damascus, Philadelphia, *Raphana*, Scythopolis, Gadara, Hippo, Dion, Pella, Galasa (Gerasa), and Canatha (*H. N. v. 16*). He elsewhere mentions “the region Decapolis,” and “the Decapolis of Syria” (v. 17; xv. 4). Ptolemy enumerates seventeen cities as belonging to “the Decapolis of Cœle-Syria”—*Heliopolis*, *Abila* of Lysanias (*Ἄβιλα ἐπικληθῆσα Λυσανίου*), *Saana*, *Ina*, Damascus, *Samulis*, *Abida*, Hippo, *Capitolias*, Gadara, *Adra*, Scythopolis, Gerasa, Pella, Dion, Philadelphia, Canatha (v. 15, § 22). (The names in italics in each list are omitted in the other list.) Josephus speaks of “the Decapolis of Syria” (*Vit. c. 65, 74*), and calls Scythopolis “the largest city of Decapolis” (*Bcl. Jud. iii. 9, § 7*), by which he would seem to exclude Damascus from the region. Jerome, following Eusebius, describes the Decapolis mentioned in the Gospels as “*regio decem urbium trans Jordanem circa Hippum, et Pellam, et Gadaram*.” It should be observed that all the cities named by Pliny, except Scythopolis, lie east of the Jordan. In Matt. iv. 25 Decapolis is expressly distinguished from Galilee,

Judæa, and “beyond Jordan.” We have no information regarding the origin of the name, but the cities would appear to have been the capitals of small districts under the jurisdiction of the Governor of Syria, and independent of the tetrarchies in which they were situated. The cities were inhabited by a mixed population, in which the preponderating element was Greek; they were granted self-government and immunity from taxation by Pompey, and, in the time of Christ, they were rich and prosperous (Smith’s *Dict. i. 744*, 2nd ed.).

DALMANUTHA. [MAGDALA, p. 46.]

EMMAUS is said by St. Luke (xxiv. 13) to be sixty stadia from Jerusalem. Josephus mentions a village of the same name, at the same distance from Jerusalem (*Bcl. Jud. vii. 6, § 6*). Since the fourteenth century the spot has been generally identified—it must be admitted, on no very definite ground—with *el-Kubeibeh*, where the name is placed on the map. Some authorities prefer *Kulonich*, assuming it, from the name, to be the place of the *colony* mentioned in the passage of Josephus to which reference has been made: the spot is, however, rather too near to Jerusalem, if we are to accept in a strict sense the distance as stated by St. Luke and Josephus. Others identify it with *Kuryet el-‘Inab*, sixty-six stadia from Jerusalem, on the road to Jaffa; others with *Urtâs*, near “Solomon’s Pools,” about sixty stadia from Jerusalem; and others with *Khurbet el-Khamasa*, seventy-two stadia from Jerusalem, on the road to Eleutheropolis. For a discussion of the claims of the rival sites, see Smith’s *Dict. i. 982*, 2nd ed. [Map 23.] Josephus mentions another Emmaus, or Ammaus, the capital of a Roman toparchy (*Ant. xiii. 1, § 3; Bcl. Jud. iii. 3, § 5; iv. 1, § 3*), which is mentioned in 1 Macc. iii. 57; iv. 8; ix. 50. This place was afterwards called Nicopolis, and it is twenty-two Roman miles from Jerusalem. Eusebius and Jerome identified it with the Emmaus of St. Luke; and Robinson, adopting their view, would, on very weak authority, change the reading in the Gospel from *sixty* to *a hundred and sixty* stadia (*Bib. Res. vol. iii. p. 148*) [p. 31, note 2].

GADARENES. [GERGESA.]

GALILEE [p. 31, note 3].

GENNESARETH (THE LAND OF) is mentioned Matt. xiv. 34; Mark vi. 53. There can be no doubt that it included *el-Ghuweir*,—a fertile crescent-shaped plain on the north-west shore of the Lake of Gennesareth. But it is quite possible that the term was applied to a wider area, and included *Ain et-Tâbghah*, and perhaps

Tell-Hùm. The plain *el-Ghuweir* is about three miles long, and one wide, and from its sheltered situation, and especially from its depression of more than 600 feet below the level of the ocean, its climate is of an almost tropical character. Josephus describes it as if it was an earthly paradise, in which every kind of useful plant grew and flourished (*Bel. Jud.* iii. 10, § 8). In common with the rest of the land, its fertility and beauty have suffered from neglect; but it is still favourably distinguished from the neighbouring regions (Robinson, *B. R.* iii. 348; Stanley, *S. and P.* p. 370; Tristram, *L. of I.* p. 440; *Recovery of Jerusalem*, pp. 350-353). The name Gennesareth is another form of Chinnereth, or Chinneroth (Deut. iii. 17; Josh. xi. 2, etc.). The site of the city Chinnereth is utterly unknown: Tiberias, or its neighbourhood, has been suggested [TIBERIAS, p. 47], but it seems most likely that the city was situated within the limits of "the land of Gennesareth."

GERGESA is said by Origen to have been situated on the east shore of the lake. It was "over against Galilee," near the place where Christ and His disciples landed (Mark v. 2), and at no great distance from ground falling sharply to the shore of the lake (Matt. viii. 32; Mark v. 13; Luke viii. 32, 33). The only place which meets the requirements of the narrative is *Khersa*, on the left bank of *Wâdy Semakh*. The healing of the demoniacs is said to have taken place in the "land of the Gadarenes" (R.V. "Gerasenes;" Mark v. 1; Luke viii. 26, 37), and in the "land of the Gergesenes" (R.V. "Gadarenes;" Matt. viii. 28). Gerasenes must be wrong, for Gerasa, now *Jerash*, is more than thirty miles from the lake. Gadara, six miles from the lake, cannot have been the town referred to in the narrative; but it is quite possible that Gergesa, if rightly identified with *Khersa*, may have been in territory belonging to Gadara.

HATTIN (THE HORNS OF) are two summits of a hill commonly called the Mount of the Beatitudes, and supposed to be the spot where our Lord delivered the Sermon on the Mount. Dean Stanley observes that the site is well chosen, but that the tradition is not to be traced earlier than the time of the Crusades, being found first in Brocardus, A.D. 1280 (*S. and P.* p. 368; Robinson, ii. p. 370).

JUTTAH, a priests' city, mentioned in *Josh.* xv. 55; xxi. 16. It is called *Yutta*. It has been conjectured that the true reading of "a city of Juda" in *Luke* i. 39 is, *the city Juttah*.

MACHÆRUS was a strong fortress on the boundary between the territories of Herod Antipas and Aretas,

king of Arabia Petreæa (2 Cor. xi. 82), in which St. John the Baptist was confined and beheaded. Its extensive ruins were found by Seetzen at *M'kaur*, midway between the *Wâdy Zerka Ma'in* and the *Wâdy Mâjib*. It was built by Alexander Jannæus, and restored by Herod the Great, who built a city, with a magnificent palace, to the west of the height on which the fortress stood. It must have been in this palace that Antipas was keeping his birthday festival, when Herodias danced before him. (Matt. xiv. 6; Jos. *Ant.* xviii. 5, §§ 1, 2; *Bel. Jud.* iii. 3, § 8; vii. 6, §§ 1, 2.)

MAGDALA is only mentioned once in the Authorized Version of the New Testament, in the expression, "the coasts of Magdala" (Matt. xv. 89). The true reading here, as shown by the oldest manuscripts, is, "the borders of Magadan," and this has been adopted in the Revised Version. In the parallel narrative of St. Mark (viii. 10) Christ is said to have come "into the parts of DALMANUTHA." It is thus evident that Magadan and Dalmanutha were either close to each other, or different names for the same place. They were apparently of no great importance, as they are not mentioned amongst the cities on the shore of the lake by Jerome (*Com. in Es.* ix. 1). Dalmanutha has been placed at *'Ain Bârideh* by Porter and Tristram; but it was probably at or near *el-Mejdel*, at the south end of the plain of *el-Ghuweir*. El-Mejdel is probably the *Migdol*, "watch-tower," near Tiberias, which is mentioned in the Jerusalem Talmud (Otho, *Lex. Rab.* p. 353; Schwarz, p. 189), and it may have been the place from which Mary Magdalene took her designation.

QUARANTANIA, called by the Arabs *Jebel Kuruntul*, the traditional site of our Lord's temptation, with its interesting caves and hermitages, is well described by Tristram, *Land of Israel*, p. 207.

SAFED. [TIBERIAS.]

SEPPHORIS, now *Sefurieh*, is said to have been the strongest city of Galilee. It was sacked and burnt by Aretas, but was re-fortified by Antipas, and made the capital of Galilee. It is not mentioned in Scripture, but it became a place of great importance after the destruction of Jerusalem. (Jos. *Ant.* xiv. 5, § 4; xvii. 10, § 9; xviii. 2, § 1; *Bel. Jud.* ii. 18, § 11; *Vit. c.* ix, lxv.)

TABOR (MOUNT) was regarded as the scene of the Transfiguration of our Lord as early as the fourth century. That it could not really have been the spot is proved by the statement of Josephus that a city

covered its summit, the fortifications of which were strengthened by Josephus himself (*Vit. c. 37*; *Bel. Jud. ii. 20*, § 6; *iv. 1*, § 8). The ruins of this city are fully described in the *Memoirs to the Survey of Western Palestine* (i. 858, etc.), published by the Palestine Exploration Fund.

TIBERIAS was built by Antipas, and named in honour of the emperor (*Jos. Ant. xviii. 2*, § 8; *Bel. Jud. ii. 9*, § 1; *Vit. c. 65*). The name survives in that of *Tūbarīya*, which is now the only town on the shore of the lake. Jerome identifies Tiberias with the earlier Chinnereth; but this place was probably in Gennesareth. Tiberias is mentioned in the New Testament only as giving to the lake one of its names, and as being the home of a portion of the

five thousand who were fed by our Lord on the other side of the lake (*John vi. 1, 23*; *xxi. 1*). The interesting period of its history is post-scriptural. Towards the end of the second century it was the chief seat of rabbinical learning, and was especially famous as the place where the Mishna was compiled. It is regarded by the Jews as one of the four holy cities of the Land of Israel, the others being Jerusalem, Hebron, and Safed. It is remarkable that two of these cities are connected with the history of the ancient Hebrew kingdom; and the other two, with no claim to high antiquity, have been the famous seats of modern Jewish learning. SAFED appears to have contained no Jews in the twelfth century, but in the sixteenth its synagogues and schools of rabbinical learning were among the most celebrated in the world.

IX.

THE PLACES MENTIONED IN THE ACTS AND THE EPISTLES.

Plate IX., Nos. 21, 22.

§ I. THE PROVINCES OF THE ROMAN EMPIRE.

In the portion of the Roman Empire comprised within this map, the provinces are represented as they stood when St. Paul was engaged in his missionary labours, during great parts of the reigns of Claudius and Nero. The names that do not occur in the New Testament are distinguished by a hollow type.

1. The word *ASIA*, wherever it occurs in the New Testament (*Acts ii. 9*; *vi. 9*; *xix. 10*; *xxvii. 2*; *Rom. xvi. 5* [where, in our version, and in the common Greek text, *Achaia* is, according to all the best authorities, incorrect]; *1 Cor. xvi. 19*; *1 Pet. i. 1*; *Rev. i. 4, 11*, etc., etc.), means only the Roman province, the limits of which are shown in the map as nearly as they can be determined. When Augustus classed the provinces of the empire into *Senatorial* (which were governed by proconsuls, prefects, or deputies appointed by the Senate) and *Imperial* (which were placed under procurators, or governors appointed by the emperor), Asia was made a senatorial province (*Acts xix. 88*). Its limits underwent some change from time to time, but, in a general way, it may be said to have included the maritime region occupied by the Greek colonies, *Æolis*, *Ionia*, and *Doris*, with the old territories of *Mysia* (*Acts xvi.*

7, 8), *Caria*, and *Phrygia* (*Acts ii. 10*; *xvi. 6*; *xviii. 23*).—*EPHESUS* was its capital. It comprised the whole of the seven churches addressed in the *Apocalypse*.

2. In the reign of Claudius, the old kingdoms of *BITHYNIA* and *PONTUS* were united into a single senatorial province; but in the time of Nero, A.D. 63, they were divided, and formed two separate provinces. They are named distinctly by St. Peter (*1 Pet. i. 1*).

3. The Roman province of *GALATIA* at this time included Galatia Proper, and portions of Pontus, Phrygia, Pisidia, and *LYCAONIA*. In the last were the cities of *Lystra* and *Derbe*, which are mentioned in the narrative of St. Paul's travels (*Acts xiv. 6, 11, 21*; *xvi. 2*, etc.). There is no certain evidence that St. Paul ever visited or founded churches in Galatia Proper; and he apparently used the word Galatia in a political sense, to denote the *Provincia Galatia*. The omission of St. Luke to mention such important places in Galatia Proper as *Ancyra*, *Tavium*, and *Pessinus*, if St. Paul founded churches in them, is unaccountable. All the churches of Galatia whose foundation by St. Paul is recorded in the *Acts* are in the southern portion of the Roman province, and not in Galatia Proper. Such were those of *ICONIUM*, *LYSTRA*, *Derbe*, etc.; and it was apparently to these

churches that St. Paul referred in 1 Cor. xvi. 1, and to which he addressed his Epistle. St. Paul's journeys are laid down on the map in accordance with the views of Professor W. M. Ramsay (*The Church in the Roman Empire*; *St. Paul the Traveller*).

The name *Galatia* was given by the Greeks both to the district in Asia Minor, in which Gallic tribes had settled, and to the country called by the Romans *Gallia*. It is uncertain whether the Galatia to which Crescens was sent (2 Tim. iv. 10) was the European or the Asiatic Galatia, and the Revised Version gives expression to this doubt by supplying the alternative reading "Gaul" in the margin. In 1 Macc. viii. 2 and 2 Macc. viii. 20, where the Authorized Version reads "Galatians" (marg. "Frenchmen"), the Revised Version has "Gauls."

4. **PAMPHYLIA** was bordered on the north by Pisidia, on the west by Lycia, and on the east by Cilicia (Acts xiii. 14; xiv. 24). It was made an imperial province by Claudius, who united Lycia to it, but the two regions are mentioned separately in Acts xxvii. 5. **PERGA** (Acts xiii. 13; xiv. 25) was one of the chief towns of Pamphylia, and **ATTALIA** (Acts xiv. 25) one of its seaports. **MYRA** (Acts xxvii. 5) was the seaport of Lycia.

5. **CILICIA** was at first united with Cyprus in a single province; but the two were separated by Augustus, and Cilicia became an imperial province under a Proprætor. Its chief city was **TARSUS**, which was distinguished as *libera et immunis*. (Cf. Acts xxi. 39. See Smith's *Dict. of G. and R. Geog.*; Conybeare and Howson, i. p. 265.)

6. **SYRIA** was added to the empire by Pompey. In the organization of Augustus it became a great imperial province, and was placed under a governor who was generally styled *Legatus*. **ANTIOCH** was the capital of the province, and its chief seaport was **SELEUCIA** (Acts xiii. 4). But several portions of what is generally known as Syria retained for some time their dynastic form of government, and enjoyed certain privileges. Amongst these dynasties were—Chalcis ad Belum, which was permitted to hold its rank as the head of a little kingdom (Jos. *Ant.* xiv. 7, § 4; *Bel. Jud.* ii. 11, § 5) [see below, § II. note 2]. It was near Heliopolis (*Baalbek*), and must not be confounded with the larger city of the same name near Aleppo.—**ABILENE**, of which Abila was the capital, was the tetrarchy of Lysanias (Luke iii. 1; Jos. *Ant.* xviii. 6, § 10); it was afterwards given to Agrippa I, and so became part of the kingdom of **Judea**. [§ II. note 1.] **DAMASCUS** partially retained its independence till the time of Nero. It was under a governor, or

ethnarch, appointed by Aretas, king of Arabia *Petræa*, when St. Paul escaped from it (2 Cor. xi. 32). [Note 9.] Palmyra did not actually belong to the empire till a later age.

7. The name **ACHAIA** seems to have been given by the Romans to the whole of south Greece after the destruction of the Achæan League, b.c. 146. It was classed as a senatorial province by Augustus, and **CORINTH** became its capital. It was made an imperial province under Tiberius, but was restored to the senate by Claudius. Gallio's title was therefore that of Proconsul (Acts xviii. 12). It is called **GREECE** (*Ἑλλάς*) once in the New Testament (Acts xx. 2), where it is distinguished from **MACEDONIA**, though the latter was generally regarded as the northern part of Greece.

8. **CYPRUS** was at first an imperial province, but it was soon afterwards placed under the senate, and hence Sergius Paulus was a Proconsul (Acts xiii. 7).

9. **ARABIA** did not become a Roman province till A.D. 105. At the period which belongs to this map, the kingdom of Nabathean Arabia, or Arabia *Petræa*, of which Petra was the capital, was under Aretas, the father-in-law of Herod Antipas (Jos. *Ant.* xviii. 5, § 1). From the reference to Aretas in 2 Cor. xi. 32 it has been supposed that the government of Damascus, though a city of Syria, had been bestowed on him by the favour of Caligula. [NEBAIOTH, p. 36.]

§ II. THE HOLY LAND.

1. Herod Agrippa I. became, by degrees, the sovereign of a territory rather larger than that of his grandfather, Herod the Great (Jos. *Ant.* xix. 5, § 1). [Map 19—Note, p. 42.] In the year A.D. 37 he was appointed by Caligula, king of the region which had formed the tetrarchy of his uncle Philip, including the districts of **ITUREA**, **TRACHONITIS**, **Banæa**, **Auranitis**, and **Gaulonitis**. On the banishment of his uncle Antipas, A.D. 39, **GALILEE** and **Peræa** were given to him. The province of **JUDEA** (which had been under the legate of Syria from the banishment of Pontius Pilate, A.D. 36) was given to him by Claudius, A.D. 41. On the death of Lysanias (Luke ii. 1) in the same year, the tetrarchy of **ABILENE** was added to his dominions, which thus attained their full extent.

2. When Agrippa I. died, A.D. 44 (Acts xii. 28), his son Agrippa, at that time only seventeen years old, was considered too young to take charge of the kingdom, and **JUDEA** again became an imperial province. The little kingdom of Chalcis [see above, note 6] had previously been given by Claudius (A.D. 40) to

a younger brother of Agrippa, whom Josephus call simply by his family name, Herod (*Ant. xix. 8, § 1 Bel. Jud. ii. 9, § 5*). This Herod died A.D. 48, and, in A.D. 50, the government of Chalcis was given to the younger Agrippa, who is commonly called Agrippa II., though he never succeeded his father as king of Judæa (*Bel. Jud. ii. 12, § 1*). In A.D. 52 Agrippa II. received from Claudius that part of his father's dominions which had been comprised within the tetrarchies of Philip and Lysanias (*Jos. Ant. xx. 7, § 1*). [Map 19.] Nero afterwards gave him the southern shore of the sea of Galilee, including the towns of Tiberias and Taricheæ. [Maps 20, 22.] The emperor also gave him (*Ant. xx. 8, § 4*) a city in Peræa, called *Julias*, with fourteen villages round it. [Map 19.] Whether this city was Bethsaida-Julias or Livias near the Dead Sea, is uncertain; the probability is that it was the latter. Agrippa II. continued to exercise the authority over the temple and the high priesthood, which, after the death of his father, had belonged to his uncle, the king of Chalcis; but the political authority in Judæa, as well as the government of Idumæa and of nearly the whole of Galilee and Peræa, was in the hands of the Roman Procurator (*Acts xxv., xxvi.*).

• § III. THE MISSIONARY JOURNEYS OF ST. PAUL.

1. The track of the first journey, in which St. Paul was accompanied by St. Barnabas, is coloured green in the map. The narrative of it is contained in *Acts xiii. 4—xiv. 28*.—They embarked at *SELEUCIA* and sailed to *SALAMIS*, one of the chief cities of *CYPRUS* (xiii. 5). Having gone through the island, they came to *PAPHOS*, the residence of the Proconsul, Sergius Paulus (xiii. 6—12). From Paphos they went to *PERGA* in *PAMPHYLIA*, where John Mark, who had accompanied them thus far, deserted them and returned to Jerusalem. They then proceeded to *ANTIOCH* in *PISIDIA* (xiii. 14—50). Driven out from thence, they came to *ICONIUM* (xiii. 51—xiv. 5); and, being again obliged to flee, they proceeded to *LYSTRA* and *DERBE* in *LYCAONIA*, and to "the region that lieth round about" (xiv. 6—21). They then turned back, retracing their steps to *PERGA* (xiv. 21—25), and embarked at *ATTALIA* to return to *ANTIOCH*. This journey appears to have occupied a little more than two years, parts of A.D. 47, 48, and 49.

2. The track of the second journey is coloured red, and the narrative of it is given in *Acts xv. 36—xviii. 22*.—After attending the council at Jerusalem (*Acts xv. 6—21*), St. Paul and St. Barnabas returned to Antioch, and when about to commence another journey, they determined to separate, owing to their

difference respecting Mark. St. Paul took Silas as his companion, and "went through *SYRIA* and *CILICIA*, confirming the churches." He then proceeded through the pass in Mount Taurus called the *Cilician Gates*, to *DERBE* and *LYSTRA*, and, taking Timothy with him (xvi. 1—8), went through "*PHRYGIA* and the region of *GALATIA*" (correctly, "the country which is Phrygian and Galatic," *τὴν Φρυγίαν καὶ Γαλατικὴν χώραν*, xvi. 4—6). Being forbidden by the Holy Ghost to preach the Word in *ASIA* and *BITHYNIA*, he passed through *MYSIA* to *TROAS*. Here he was joined by St. Luke, as we learn from the narrative being carried on from this point in the first person plural. He was summoned by a vision to pass over to *MACEDONIA* (xvi. 9, 10), and sailed by *SAMOTHRACIA* to *NEAPOLIS*. From thence he went on to *PHILIPPI*, where he abode "certain days" (xvi. 12—40); and here the party appear to have left St. Luke (xvi. cf. ver. 16 with ver. 40). St. Paul, with Silas and Timothy, pursued his journey through *AMPHIPOLIS* and *APOLLONIA* to *THESSALONICA*, the capital of the province of *MACEDONIA*. Here he remained for three weeks (xvii. 1—9). After spending some short time at *BEREA*, St. Paul went by sea to *ATHENS*, leaving Silas and Timothy to follow him (xvii. 10—15). He spent a short time at *ATHENS*, and went on to *CORINTH*, where he spent a year and a half (xviii. 1—18), and appears to have written the First and Second Epistles to the Thessalonians. Intending to keep the approaching feast of Pentecost at Jerusalem, he embarked at *CENCHREA*, one of the two seaports of Corinth, for *EPHESUS*. *Priscilla* and *Aquila* accompanied him thus far. Making a very short stay at *EPHESUS*, he sailed for *ÆSAREA*, and when he had "gone up" (that is, up to Jerusalem) and saluted the Church, he returned to *ANTIOCH* (xviii. 22), where he probably wrote the Epistle to the Galatians. This second journey appears to have occupied about three years, from the spring of A.D. 50 to the spring of A.D. 53.

3. The third journey, related *Acts xviii. 23—xxi. 17*, is coloured yellow in the map.—From Antioch, the Apostle went over "all the country of *GALATIA* and *PHRYGIA* in order;" correctly, "the Galatic country and Phrygia" (*τὴν Γαλατικὴν χώραν καὶ Φρυγίαν*). It is probable that he followed the great highway from *ANTIOCH*, through *Tarsus*, his native place, and the *Cilician Gates*, to *Pisidian Antioch*, keeping, possibly, to the route followed during his second journey. Thence he passed on to *EPHESUS* (*Acts xix. 1*), where he remained more than two years (xix. 1—xx. 1; xx. 81), and wrote the First Epistle to the *Corinthians*.—It is probable that during this period he paid a short visit to Corinth, though it is not mentioned by St. Luke. In *2 Cor. xii. 14*, and

xiii. 1, he speaks of a visit which he purposes to pay to the Corinthians, as a third one. It follows that there must have been a second visit, of which we have no account. There are other incidental confirmations of this (2 Cor. ii. 1; xii. 21), in certain evident allusions to a visit which could not have been the first (Acts xviii. 1-18), since the recollection of it was saddened by the falling away of the Church which he had then witnessed. It should be kept in view that the Second Epistle to the Corinthians was written after he had left Ephesus, and was on his way through Macedonia towards Corinth.—Taking his leave of EPHESUS, he sailed to TROAS (Acts xx. 1; 2 Cor. ii. 12, 18), and remained there a short time, in the hope that Titus would join him. He then proceeded to MACEDONIA, and perhaps made some stay at PHILIPPI, where Titus met him (2 Cor. vii. 5; xi. 9). St. Luke says that, having "gone over those parts," he went into GREECE (Acts xx. 2, 9); and it is highly probable that during this journey, or during a short excursion from Philippi, he "preached the Gospel of Christ round about unto ILLYRICUM" (Rom. xv. 19). In Greece he abode three months (Acts xx. 3), and wrote the Epistle to the Romans, spending, as we may suppose, most of the time at Corinth, where he was joined by St. Luke. He intended to sail direct for Syria, and was about to do so when the discovery of a plot against his life by the Jews decided him to return through Macedonia. He probably took the direct road to Philippi and Neapolis, whence he sailed for Troas. At TROAS he rejoined Timothy and the disciples who had preceded him, and remained seven days (Acts xx. 4-6). His companions embarked from TROAS, but he himself went on foot to Assos, where they took him on board. They then went by MITYLENE, CHIOS, SAMOS, and TROGILLIUM, to MILETUS, where St. Paul sent for the elders of the Ephesian Church and took his solemn farewell of them (xx. 17-38). They touched at Cos and RHODES; and at PATARA, one of the seaports of Lycia, they left the ship which had brought them from TROAS, and embarked in another for TYRE. Here they again took ship for PTOLEMAIS and CÆSAREA, where they stayed some days with Philip the evangelist (xxi. 1-14). They completed their journey to Jerusalem by land (xxi. 15). This third journey appears to have occupied nearly four years, from the early autumn of A.D. 58 to the spring of A.D. 57.

§ IV. ST. PAUL'S VOYAGE FROM CÆSAREA TO ROME.

(Acts xxvii. 1—xxviii. 16.)

St. Paul was sent by Claudius Lysias from Jerusalem to CÆSAREA by way of ANTIPATRIS (Acts xxiii.

81). [Map 19—Note, p. 48.] When it was determined that he should go to Rome, he embarked, with other prisoners, under the charge of Julius the Centurion, in a trading ship of ADRAMYTNIUM, a seaport of MYSIA. They touched at SIDON, sailed under the lee of CYPRUS, and, passing the coasts of CILICIA and PAMPHYLIA, came to MYRA, the chief seaport of LYCIA.

At Myra, Julius and the prisoners re-embarked in a ship of Alexandria—probably one of the large vessels which carried corn from Alexandria to Italy, and frequently discharged their cargoes at Puteoli. In this ship they worked their way westward along the coast of Asia Minor, until, after "many days," they came over against CNIDUS. Here the wind, from the west or north-west, being contrary, they were unable to keep on the direct course to the most southerly point of Greece, and ran for CRETE. After rounding Cape SALMONE, they obtained the advantage of a weather shore, and worked their way along the coast to a seaport called FAIR HAVENS, near the city of LASEA. St. Paul advised that they should remain where they were until the stormy season was past. But the Centurion determined, in accordance with the opinion of the captain and the owner of the ship, to try and reach PHENICE (correctly *Phœnix*, as in R.V.), where the harbour was sheltered from the north-west and south-west winds (xxvii. 12).—Gortyna was at this time a chief city of Crete, and was not far from Fair Havens: it appears to have contained a community of Jews (1 Macc. xv. 28), and it has been conjectured that St. Paul at this time preached the gospel to them, and founded the Church over which Titus presided (Titus i. 5).

When they sailed from Phœnix, "the south wind blew softly," but there presently beat down upon them from the Cretan mountains a typhonic wind, called *Euroclydon*, or *Euraquilo* (R.V.); that is, a *Levante* from the east, or east-north-east. They were obliged to run before the gale, and under the lee of a small island, called CLAUDA, or CAUDA, they secured and hoisted in their boat with some difficulty. They then "undergirded" the ship, or passed ropes round her frame to hold the straining timbers together, and fearing lest they should be cast upon the Syrtis, or great quicksands, "strake sail" ("lowered the gear," R.V.) "and so were driven" (Acts xxvii. 16, 17). Apparently they sent down upon deck "the gear connected with the fair-weather sails, and stood out to sea with storm-sails set and on the starboard tack." They were now driven to and fro in the sea of ADRIA, or, as it might perhaps be rendered, *drifted through Adria* (ver. 27). The name Adria was applied in Apostolic times to that part of the Mediterranean

Sea which lies between Greece and Crete on the east, and Italy, Sicily, and Malta on the west (Ptolemy, iii. 4, § 1; Pausanias, v. 25; viii. 54). At length the ship was driven on the island of **MELITA** (Acts xviii. 1). That this was the island now known as Malta (not, as some have conjectured, Meleda, in the Gulf of Venice) has been abundantly proved.

After remaining in **McLita** for three months, St. Paul and his companions embarked in another ship of **Alexandria**, called "The Twin Brothers," i.e. **Castor** and **Pollux**. They touched at **SYRACUSE**, and remained there three days, during which St. Paul, who is regarded as the founder of the Sicilian Church, may have preached the gospel. They then "fetched a compass," or beat up against the wind to **RHEGIUM**, and there they waited a day for a fair wind to carry them through the Strait of Messina to **PUTEOLI**. After landing at this much-frequented

harbour, St. Paul travelled to Rome by the **APPIAN WAY**, and first at **APPII FORUM** ("the market of Appius"), and then at the **THREE TAVERNS**, he was met by brethren who had come out to welcome him. It appears that St. Paul sailed from **Cæsarea** in the autumn of A.D. 59, and reached Rome in the early spring of A.D. 60.

Every subject connected with the geography of the *Acts of the Apostles* has been ably discussed by the late Dr. Howson in *The Life and Epistles of St. Paul*, and in the articles on the places mentioned in the narrative in Smith's *Dict. of the Bible*. The voyage from **Cæsarea** to **Rome** is the subject of an excellent essay, entitled *The Voyage of St. Paul*, by James Smith, Esq., of **Jordan Hill**. See also *St. Paul the Traveller*, by Professor W. M. Ramsay; Hastings' *Dict.*; and Nelson's *Illustrated Bible Treasury*.

X.

MODERN JERUSALEM AND THE SURROUNDING COUNTRY.

Plate X., Nos. 23, 24.

MAP 23 has been prepared from the Map of Palestine published by the Palestine Exploration Fund on a scale of one inch to a mile. That map was drawn from surveys made by Lieutenant-Colonel C. R. Conder, R.E., and represents the physical features of the country "round about Jerusalem" with great accuracy. The district may be described as a highland plateau, intersected by dry water-courses, which often rise in open valleys before they enter the deep rocky ravines, through which they follow a tortuous course as they descend rapidly on the one hand to the Jordan valley, and on the other to the plains of Philistia. The open valleys, such as *Wady Beit Hanina* and the *valley of Rephaim*, are cultivated. The limestone ridges and spurs which separate the watercourses are, as a rule, rounded in outline, and there is a disappointing absence of picturesqueness in the features. Still, the terraced hillsides, with their green olive trees, red soil, and grey rock, can never be considered commonplace when seen under the brilliant sun of Syria; and the wild beauty of the rock-scenery in some of the ravines leaves little to be desired.

During recent years great changes have taken place in the immediate vicinity of Jerusalem. The town has spread beyond the walls, and is no longer "a

city that is compact together." Much of the open ground to the north is now occupied by hospices, hospitals, churches, schools, and private houses; on the west a new quarter has been built; in the valley of Rephaim a large suburb has sprung up round the railway station; and on the Mount of Olives there is a mushroom-growth of churches, monasteries, and villas. The new buildings are sadly deficient in beauty and good taste, and their red roofs have destroyed for ever the grey tone which harmonized so well with the fallen fortune of the city of the great King. Probably the first impression of every one who "draws near to" Jerusalem from the north, west, or south may be summed up in the simple expression, "I am strangely affected, but greatly disappointed." But the traveller who approaches from the east, and obtains his first view from the Mount of Olives, or from the Jericho road, cannot be disappointed. From Olivet he will look directly down upon the site of the Temple, and be able to appreciate the Psalmist's enthusiastic description of Mount Zion, as "beautiful for situation, the joy of the whole earth." From the Jericho road he will look up at the walls on the hill above him, and be able to realize the grandeur of their appearance in the time of Christ.

XI.

JERUSALEM.

Plate XI. Nos. 25, 26, 27, 28.

§ I. SITUATION AND TOPOGRAPHY.

Maps 24, 27.

1. JERUSALEM was essentially a mountain city. It was built almost on the crest of the dry limestone ridge that traverses Palestine from north to south, on a site of great natural strength. The city stood in the heart of the hill-country of Judea, which has been aptly called "the stronghold and sanctuary of the land;" and it could only be approached by rough mountain roads. Such a position was well calculated to produce amongst its people a feeling of seclusion and security which is well expressed by the Psalmist in the words, "As the mountains are round about Jerusalem, so is the Lord round about His people" (Ps. cxxv. 2). Whilst thus possessing all the advantages that arise from situation in an unattractive hill-country, difficult of approach, Jerusalem was, at the same time, so close to the stream of traffic and throb of life that passed along the great highway through the Maritime Plain, that Ezekiel could describe the city as being set "in the midst of the countries and nations round about her" (v. 5).

2. The ancient city stood at the lower extremity of a broad spur that presents the appearance of a small plateau, as it falls gently southward from the watershed of the country, which here has an altitude of 2669 feet above the sea. The spur is sharply defined by two valleys which rise at no great distance from each other to the north-west of the city, and unite, after a fall of 670 feet, beneath the south-east corner of the plateau. One valley, the valley of the Kedron, or of Jehoshaphat, runs eastward for a mile and a half, and then, turning sharply to the south, separates the plateau from the Mount of Olives. The other, the Valley of Hinnom, widens out near its head into a broad, shallow basin, in which lies a pool called *Birket Mamilla*; after running southward for a mile and a quarter, it turns east and joins the Kedron a little above a deep well known as *Bir Eyub*. Both valleys fall gradually at first, but, afterwards, descending more rapidly, they become deep trench-like ravines, and form a natural protection to the city on the east, south, and west. Thus, whilst on the north Jerusalem is easy of access over ground that falls gradually to the city walls, it is on all

other sides difficult of approach from the nature of the deep ravines.

3. The plateau, which is not more than a thousand acres in extent, is intersected by a ravine that rises to the north of the city, and runs southward to join the valley of the Kedron below Siloam. Two spurs are thus formed; that on the west is high, broad, and massive, whilst that on the east is low, narrow, and crescent-shaped. A small arm of the central ravine stretches upward and westward towards the *Jaffa Gate*, and forms the northern boundary of that portion of the western spur known to the Jews as the "Upper City," and now erroneously called Mount Zion. It also clearly indicates the line followed by the oldest wall. The eastern spur is the Mount Moriah of the Bible and the *Acra* of Josephus. The ravine which parts the two spurs is called by the historian "the ravine of the Tyropœans" [p. 58, § II. note 2]. Another ravine rises in the eastern half of the plateau and joins the Kedron a little north of the *Golden Gate*. In this ravine, which appears to be "the ravine called Kedron" of Josephus, lies the pool *Birket Israel*.

4. The sides of the Kedron and Hinnom ravines are now encumbered with *débris*; the Tyropœon and the minor ravines are little more than shallow depressions; and the whole site of the city is so completely covered that many of the old landmarks have been obliterated. This renders an inquiry into the ancient topography of Jerusalem most difficult, and it is only by a careful study of the excavations carried out by the Palestine Exploration Fund, and of the casual discoveries made from time to time, that a solution of the many questions that arise can be attempted. Excavation has shown that the bed of the Tyropœon is in places 90 feet, and that of "the ravine called Kedron," 125 feet below the present surface of the ground. In recent years the higher part of the plateau has been largely built over, and there also the natural features of the ground are rapidly becoming obscured from view.

5. The plateau on which Jerusalem stands is built up of limestone strata that have a general easterly dip; and have greatly facilitated the construction of works of public and private utility. The upper beds, locally termed *misneh*, have provided an abundance of hard, compact stone, almost like marble; and the lower

bed, called *melekeh*, an easily worked stone of pearly whiteness that weathers a dull grey. Nearly all the old cisterns and tombs, and the works connected with the ancient drainage, were excavated in the *melekeh* bed which is nearly forty feet thick; and the underground quarries near the Damascus Gate show that it was largely used for building purposes.

§ II. JERUSALEM ACCORDING TO JOSEPHUS.
Map 25.

1. Josephus has given an account of the city as it existed in his time (*Bcl. Jud.* v. 4). An examination of his statements affords the best preparation for understanding the allusions in the Bible to the topography of the city in more ancient times. The historian describes Jerusalem as being fortified by three walls on its north side, and by only one wall on the other sides, where it was surrounded by almost impassable ravines. The city was built on two hills, which were separated by the Tyropeon valley where the continuous rows of houses ended. The western hill, on which the UPPER CITY stood, was called by David the *fortress* (*φρούριον*), and in the time of Josephus, the UPPER AGORA, or Market-place. The eastern hill, which was occupied by the LOWER CITY, was called AKRA, i.e. *citadel*, or *akropolis*. Opposite the Akra, and separated from it by a ravine that was filled up by the Asmonæans when they reduced the height of the Akra, there was a third, and lower hill. This was apparently that portion of the western spur enclosed by the second wall. North of the citadel called Antonia [p. 54, note 4], and separated from it by a deep ditch, there was a fourth hill, called BEZETHA, or the NEW CITY (*Caenopolis*, *καινὴ πόλις*). The word *φρούριον*, as the name of the hill of the Upper City, is not found in the LXX.; but it perhaps represents a tradition of the time of Josephus. According to the existing tradition it represents the STRONGHOLD OF ZION (2 Sam. v. 7), which, however, Josephus seems distinctly to identify with the AKRA (*Ant.* vii. 3, § 1; p. 54, notes 1, 2).

2. The "ravine of the Tyropeon" (*ἡ τῶν Τυροποιῶν φάραγξ*) has been generally understood to mean "the ravine of the cheesemakers." But it has been conjectured that the root of the word may be the Hebrew *Tsur* (צָרָע), i.e. Tyre, and that the ravine was the Phœnician quarter of the city. At the lower end of the Tyropeon are the two pools of Siloam, and its course was followed by the main sewer of the ancient city. Excavations have shown that, within the city walls, the ravine was deep, narrow, and rocky before it was filled with débris.

3. In describing the walls, Josephus takes as his starting-point the tower HIPPICUS,—one of the three

towers built by Herod as part of the citadel (*φρούριον*), which he constructed on the western hill in connexion with his palace. The site of the citadel is now occupied by the castle (*el-Kalah*); and one of Herod's towers, PHASÆLUS, is the well-known "Tower of David." Hippicus was close to the Jaffa Gate, and though little of the original masonry remains, its cisterns are still used, and portions of the conduit that once supplied them with water (*Jos. Bel. Jud.* v. 7, § 3) have been discovered.

4. The first, or old wall, ascribed by Josephus to David and Solomon, commenced at Hippicus, and, running eastward along the south edge of the small arm of the Tyropeon [§ I., note 3], extended to the Xystus, and then, joining the Council House (*Bouλί*), ended at the western colonnade of the Temple, at or near "Wilson's Arch." In the other direction the wall ran southward from Hippicus, through Beso, or Bethso (perhaps the scarped rock at the Protestant cemetery), to "the gate of the Essenes," which has not yet been identified; it then turned east along the side of the valley of Hinnom, and, on reaching the Tyropeon ravine, bent inwards so as to exclude the pools of Siloam (*Jos. Bel. Jud.* v. 9, § 4): beyond Siloam it ran northward by Solomon's pool, and joined the eastern colonnade of the Temple at the place called OPHLA (apparently the Ophel of the Bible).

The second wall commenced at a gate in the first wall called Gennath [p. 60, note 8], and, enclosing the quarter to the north, ran up to the tower Antonia. This wall followed the south side of the ditch that separated Antonia from Bezetha, but its further course is unknown, and it is uncertain whether it excluded or included the site now occupied by the Church of the Holy Sepulchre.

The third wall was designed and partly built by Herod Agrippa. Starting from the tower Hippicus, it ran north to the tower Psephinus, at or near the modern *Kalat el-Jalud*; it then passed opposite the monuments of Helena (see *Jos. Ant.* xx. 4, § 3), and, crossing the royal caverns (the quarries near the Damascus Gate), turned at the corner tower, near "the tomb of the Fuller," to join the old wall at "the ravine called Kedron" [p. 52, § I. note 8]. The course of the third wall probably coincided with that of the present city wall, but some authorities hold that it enclosed a much larger area to the north.

Josephus mentions, amongst the important buildings, the palace, constructed by Herod with great magnificence, immediately to the south of the three towers [note 3]; the palace of Agrippa, built by the Asmonæan princes, which overlooked the Xystus, and was close to the road that ran over Wilson's

Arch to the Temple (Jos. *Ant.* xx. 8, § 11; *Bel. Jud.* ii. 16, § 8; iv. 6, § 2); the palaces of Helena, Monobazus, and Grapte, in the Lower City to the south of the Temple (Jos. *Bel. Jud.* iv. 9, § 1; v. 6, § 1); the hippodromē in the Lower City (Jos. *Ant.* xvii. 10, § 2; *Bel. Jud.* ii. 3, § 1); and, near Agrippa's palace, the "house of Ananias," which was perhaps the official residence of the high priest, and occupied at the time of the Crucifixion by Caiaphas (Matt. xxvi. 58; Mark xiv. 54, etc.); the Record Office, the Council Chamber, and the Xystus (Jos. *Bel. Jud.* ii. 16, § 3; 17, § 6; v. 4, § 2, etc.).

History of the Akra, the Baris, and the Antonia.

The history of the fortress that stood on the temple mount is discussed here in connexion with the topography of Josephus, and of the First Book of Maccabees. The earlier notices of it, in the Old Testament, will be found on another page [pp. 56, 57, notes 1-7].

1. The Akra (rendered "stronghold," "fortress," and "tower" in the Authorized Version, and "citadel" in the Revised Version) was built by the Macedonians in the time of Antiochus Epiphanes. It was constructed "with a great and strong wall," and with "strong towers," and was situated in the "Lower City," *i.e.* on the eastern spur [p. 52, § I. note 3] (1 Macc. i. 38; xiv. 36; Jos. *Ant.* xii. 5, § 4; xiii. 6, § 7). The Akra was within the limits of that part of the city which was known as "the city of David" (1 Macc. i. 38; xiv. 36; vii. 32, cf. *Ant.* xii. 10, § 4). It stood on a rocky eminence which adjoined (*ἐπέκειτο*), and overlooked or commanded the Temple (1 Macc. i. 36; iv. 41; xiii. 52; Jos. *Ant.* xii. 5, § 4; 10, § 5; xiii. 16, § 5); and it was regarded as the citadel (1 Macc. i. 33; vi. 26, etc.; Jos. *Ant.* xii. 3, § 3; xiii. 6, § 7, etc.) or Acropolis of Jerusalem (2 Macc. iv. 12, 27; v. 5). They that were in the Akra "shut up Israel round about the sanctuary" (1 Macc. vi. 18), and slew the Jews as they were going up to the Temple to sacrifice (Jos. *Ant.* xii. 9, § 3).

2. During the last year of Antiochus Epiphanes, Judas Maccabaeus converted the Temple into a fortress (1 Macc. vi. 7, 26), and in the reign of Antiochus Eupator the Akra and the Temple were arrayed against each other as hostile fortresses. Judas besieged the Akra, but was obliged to raise the siege and march southwards to meet the army of Antiochus (1 Macc. vi. 18, 24, 26, 32). After this the Macedonians besieged the Temple, which surrendered on terms that were afterwards broken by the king when he destroyed the Temple wall (1 Macc. vi. 48, 51, 61, 62; Jos. *Ant.* xii. 9, §§ 3, 5, 7).

After the death of Judas, Jonathan and Simon rebuilt the wall destroyed by Antiochus, and raised a mound between the Akra and the city so that the garrison could obtain no provisions, and was obliged to submit (1 Macc. x. 11; xii. 86; xiii. 49; Jos. *Ant.* xiii. 5, § 11).

Simon, on obtaining possession of the Akra, razed it to the ground, and then lowered the eminence on which it had stood to the level of the site of the Temple. This great work occupied three years, and the demolition supplied material for filling up the ravine on the west. The completion of the work made the Temple the highest building in the (lower) city, and joined the hill of the temple to the "third" hill (Jos. *Ant.* xiii. 6, § 7; *Bel. Jud.* v. 4, § 1). [p. 53, § II. note 1.]

Simon also rebuilt the "wall of the brook," on the east side of the city, which had partially fallen down, and strengthened "the hill of the temple that was by the citadel." In other words, he repaired the wall between the Temple and the Kedron ravine, and strengthened the wall of enclosure round the Temple (1 Macc. xii. 37; xiii. 52; Jos. *Ant.* xiii. 5, § 11).

3. Hyrcanus I., who succeeded Simon, erected "the Baris" near the Temple, and made it his place of residence. The Baris was a place of great strength, and was above, or higher than the Temple. Josephus terms it sometimes an acropolis, and sometimes a fortress (*φρούριον*). The vestments of the high priest were kept in it, and a dark subterranean passage, called "Strato's Tower," connected it with the Temple (Jos. *Ant.* xiii. 11, § 2; 16, § 5; xiv. 1, § 2; 16, § 5; xv. 11, § 4; xviii. 4, § 3; *Bel. Jud.* i. 3, §§ 3, 4; 5, § 4). It was also the residence of Aristobulus (Jos. *Ant.* xiii. 11, § 2). Baris is the Greek form of the Hebrew *Birah*, the name of the Castle of Nehemiah [p. 57, note 7].

4. Herod the Great rebuilt the Baris on a grander scale, and changed its name to THE ANTONIA, in honour of Mark Antony (Jos. *Ant.* xv. 11, § 4; xviii. 4, § 3; *Bel. Jud.* i. 21, § 1; v. 5, § 8). The Antonia was situated at the north-west corner of the Temple, and was a square structure with a tower at each angle. The tower at the south-east angle, from which the whole Temple could be seen, was seventy cubits high, and the three other towers each fifty cubits high; the connecting walls were forty cubits high. The towers had a sloping scarp of finely dressed stone, surmounted by a parapet wall, within which rose the mass of solid masonry, and their form was apparently almost identical with that of "the tower of David" (Jos. *Bel. Jud.* v. 5, § 8). The Antonia was cut off from the hill of Bezetha by a rock-hewn ditch, which was perhaps part of the defences of the Baris (Jos. *Bel. Jud.*

i. 7, 8 ; v. 4, § 2). It was connected with the Temple by two colonnades, of which one was a continuation of the western colonnade of the Temple (*Jos. Bel. Jud.* ii. 15, § 6 ; 16, § 5 ; vi. 2, § 9), and when both these colonnades were destroyed the Temple became a square (*Jos. Bel. Jud.* vi. 5, § 4). Herod also constructed an underground passage from the Antonia to a tower above the east gate of the inner Temple, so that he could at any time introduce soldiers and crush an attempt at rebellion (*Jos. Ant.* xv. 11, § 7).

5. It is evident that the Antonia, which took the place of the earlier Baris, stood partly or wholly on the level ground once occupied by the hill of the Macedonian Akra ; and it is most probable that the fortress of "the city of David," which the Akra replaced (*1 Macc.* i. 88), was the castle which Nehemiah erected on the site of the original stronghold of David [p. 57, note 7]. Simon lowered the hill of the Akra to prevent its being again converted into a stronghold for hostile purposes. Herod, moved by very different feelings, constructed the Antonia to command and overawe the Temple, and, through the latter, the Lower City, as he had built the fortress to command the Upper City (*Jos. Ant.* xv. 7, § 8).

6. The Antonia was the true acropolis of Jerusalem, and it was looked upon as the most important feature in the defences of the city. It was garrisoned by the legion, or cohort, stationed at Jerusalem, and prisoners were confined in it. Steps, perhaps those from which St. Paul addressed the people after he had been dragged out of the Temple, led down from the Antonia to the Temple colonnades, and by these the guards went down to their posts on feast-days. The Commandant (termed by Josephus *φρούρωχος*) of the Antonia, which St. Luke calls "a fortified barrack" (*παρεμβολὴ*), was, in the time of St. Paul, a tribune, or Chiliarch (*χιλιαρχος*, "chief captain"), i.e. a military officer of equestrian rank who reported direct to the procurator at Cæsarea (*Acts* xxi. 31, 34, etc. ; *Jos. Ant.* xviii. 4, § 3 ; *Bel. Jud.* v. 5, § 8).

7. The Temple of Herod, like that which preceded it, was a stronghold, and in the later wars of the Jews the Temple and the Antonia were arrayed against each other as hostile fortresses, as the Temple and the Akra had been in earlier times. The Temple enclosure appeared in the eyes of the Romans as *egregium propugnaculum* (*Tac. Hist.* v. 11). Every reader of Josephus knows how well it deserved the name.

§ III. JERUSALEM ACCORDING TO THE BIBLE.

No. 26.

1. The name JERUSALEM first occurs in the Bible as that of the capital of Adoni-zedek, one of the kings

of the Amorites overthrown by Joshua (*Josh. x. 1-27*). The whole course of Jewish tradition, in accordance with *Ps. lxxvi. 2*, identifies the place with the Salem of Melchi-zedek (*Gen. xiv. 18*) ; and in this case "the valley of Shaveh" would be the upper part of the valley of the Kedron, or of that of Hinnom. The similarity of the two names, Melchi-zedek, *King of righteousness*, and Adoni-zedek, *Lord of righteousness* ; and the reference in *Ps. cx. 4*, are arguments in favour of the tradition. Some authorities, following Jerome, suppose that Salem was the same place as the Salim of *John* iii. 23, which appears to have been about six miles south of Bethshean [p. 42, note on *ÆNON*]. But Jerome, himself, writes of Melchi-zedek as "king of Salem," which was the old name of Jerusalem (*see in Gen.*).

2. A generally received tradition identifies the Mount Moriah on which the Temple was built (*2 Chron. iii. 1*) with the mountain in "the land of Moriah" (*Gen. xxii. 2*) on which Abraham was told to offer up Isaac. According to Samaritan tradition, however, Mount Gerizim, near *Nablus*, is the mountain intended ; and this view was strongly advocated by the late Dean Stanley. Without entering into the arguments on either side, it may be stated that there is no conclusive reason for preferring the Samaritan to the Jewish tradition. (*Smith's Dict.*, arts. *Gerizim*, *Melchi-zedek*, *Morah*, *Moriah*, *Salem*, *Salim* ; *Stanley, S. and P.* p. 238 ; *Jewish Church*, i. p. 49.)

3. There has been much controversy with regard to the derivation and meaning of the name, Jerusalem, which has been taken by some authorities to refer to the two spurs [p. 52, § I. note 3] on which the city was built, and by others to be connected with *jireh* (*Gen. xxii. 14*). In the *Tell el-Amarna* tablets, which are earlier than the conquest of Palestine by Joshua, the city is called *Uru-Salim*—a word which according to Professor Sayce means the city of the god "Salim," i.e. of peace. The city was the seat of the worship and oracle of the god Salim, who was, apparently, also worshipped under the name *Tsedeq*, "righteousness ;" and it was ruled by a priest-king as in the days of Abraham. Jerusalem (*Jerushalaim*) may, therefore, perhaps be regarded as the Hebrew form of *Uru-salim*. (*Smith's Dict.* i. p. 1582, 2nd ed., etc. ; *Records of the Past*, new series, v. 60, 61.)

4. The city is called *Jebus*, *Jebusi*, and *the Jebusite* in *Josh. xv. 8* ; *xviii. 16, 28* ; *Judg. xix. 10, 11* ; and it is expressly stated in *Josh. xv. 63* ; *Judg. i. 21* ; and *2 Sam. v. 6*, that the Jebusites inhabited Jerusalem. It has been suggested by Professor Sayce that Jerusalem only received the name *Jebus* after its conquest by the Hittites and Amorites, and that when the Israelites entered Canaan they found

it a "stronghold of the Jebusite tribe of Amorites. It had ceased for a while to be Jerusalem, and had become Jebus, the 'Jebusite' city."

5. Jerusalem was taken and set on fire by the Israelites after the defeat of Adoni-bezek (Judg. i. 8; Jos. *Ant.* v. 2, § 2). But Jebusites continued to dwell with the Israelites in the city (Josh. xv. 63; Judg. i. 21), and they were in possession of "the stronghold of Zion" when it was taken by David:—"Nevertheless, David took the stronghold of Zion: the same is the city of David . . . And David dwelt in the stronghold, and called it the city of David. And David built round about from Millo (*the Millo*), and inward" (2 Sam. v. 6-9; 1 Chron. xi. 4-8). Jerusalem now became the capital of the Kingdom; but the site of the Temple was still in the hands of Araunah the Jebusite, and from him David obtained it by purchase (2 Sam. xxiv. 16-25; 1 Chron. xxi. 15-28). The site of the Temple must have been, at that time, of lower elevation than the northern part of Mount Moriah, the crest of which has a steady fall from north to south. The site was probably a small terrace, the area of which was first artificially enlarged by Solomon.

6. Josephus relates that when David took Jerusalem, he stormed the LOWER CITY, but, the Akra still holding out, he obtained possession of it through the bravery of Joab; that he afterwards drove the Jebusites out of the Akra, rebuilt Jerusalem and called it the city of David; and that he took possession of the UPPER CITY, and, having united the Akra to it, made of the two one whole which he protected with a wall (*Ant.* vii. 3, §§ 1, 2). This statement is evidently to be taken as Josephus' version of 2 Sam. v. 6-9 [note 5], the local names being changed to such as were familiar in his time. He here confines the term "city of David" to the eastern hill, and ascribes the enclosure and fortification of the western hill to David.

The names ZION and MILLO.

1. Two words occur in the quotation from 2 Sam. v. 6-9, and elsewhere in the Old Testament, that are not found in Josephus, and different views prevail with regard to their topographical application. One of these is ZION (צִוִּין; LXX. Σιών), which is evidently used as a proper name. The other is MILLO (מִלּוֹ), always with the definite article, "the Millo"), which appears to be an archaic, Canaanite word adopted by the Israelites. If taken as a Hebrew word, its meaning would appear to be, *that which is filled up*, like a rampart, a mound, a ditch, or a valley. The Millo was in the city of David (2 Chron. xxxii. 5). It was closely connected with the fortifications of

Jerusalem, and, except in one case, it is always rendered "Akra" by the LXX. This would lead to the inference that it was regarded either as the keep of the citadel, or the citadel itself. In Judg. ix. 6, 20, "the house of Millo," *Beth-millo*, is apparently part of Shechem—perhaps, as Keil suggests, the tower, *Migdal*, of Shechem mentioned in Judg. ix. 46, 49. In 2 Kings xii. 20, BETH-MILLO is probably a part of the royal palace (cf. 2 Chron. xxiv. 25).

2. The repair of the Millo, which was in existence when David took Jerusalem, occupied the attention of Solomon, and it was one of the important works carried out by Hezekiah on the approach of the Assyrians (2 Chron. xxxii. 5). Some authorities have maintained that the Millo, said to have been built by Solomon (1 Kings ix. 15, 24; xi. 27), was not the Millo of the Jebusite city, but a new and distinct building. It is possible that Solomon, when carrying out the costly works which gave offence to Jeroboam, demolished the original Millo, and rebuilt it on a grander scale; but there is no reason to suppose that here were two Millos in *Præ-exilic* Jerusalem.

3. Since the fourth century tradition has identified the city taken by David, and called ZION, or the CITY OF DAVID, with the Upper City of Josephus, which undoubtedly stood on the western hill. The statements of the Bible and Josephus, however, tend to show that the two names were originally applied to the whole, or a part of the eastern hill, and that they were so applied until the destruction of the city by Titus. Such expressions as "the stronghold of Zion," the same is the City of David," and "the City of David which is Zion" (2 Sam. v. 7, 9; 1 Kings viii. 1; 1 Chron. xi. 5, 7; 2 Chron. v. 2), show that in early times Zion and the city of David were regarded as the same place. In the city of David the ark was lodged (2 Sam. vi. 12, 16; 1 Chron. xiii. 18); and in it also David and most of his successors were buried (1 Kings ii. 10, etc.). Nehemiah, in his account of the restoration of the walls of Jerusalem, does not use the word Zion. But he certainly applies the name "City of David" to the eastern hill, and places David's tomb upon it (Neh. iii. 15, 16; xii. 37).

4. This view of the original application of the two names is confirmed by the First Book of Maccabees. The CITY OF DAVID is there evidently used as the name of the citadel, or Akra (i. 38; vii. 32), and Mount Zion as the equivalent of the Temple hill (iv. 37, 38, 60, v. 54; vi. 62; vii. 38; x. 11; 2 Macc. xiv. 31). In agreement with this are the notices in 1 Esdr. viii. 81; Judith ix. 18; and Ecclus. xxiv. 10).

5. There are many passages in the Old Testament in which it is impossible to believe, as the common tradition requires, that the name Zion excludes the

site of the Temple, or even that it includes the western hill. The Psalmist must surely have referred to the Sanctuary of Jehovah itself standing upon "the hill of the Lord" (Ps. xxiv. 3), in such expressions as: "Yet have I set My King upon My holy hill of Zion" (Ps. ii. 6). "Sing praises to the Lord which dwelleth in Zion" (ix. 11). "Oh that the salvation of Israel were come out of Zion" (xiv. 7). "The Lord send thee help from the sanctuary, and strengthen thee out of Zion" (xx. 2, 8). "Out of Zion, the perfection of beauty, God hath shined" (l. 2). "The Lord loveth the gates of Zion more than all the dwellings of Jacob" (lxxxvii. 2). But still more striking is the use of the word in Ps. cxxxii.; David, already dwelling in Jerusalem, says, that he will not give sleep to his eyes nor slumber to his eyelids till he has found out "a place for the Lord, a habitation for the mighty God of Jacob;" the reply is, "The Lord hath chosen Zion: He hath desired it for His habitation" (vers. 5, 13). See also ix. 14; xlvi. 2, 11, 12; xcvi. 8; xcix. 2; cii. 13, 16, 21; cx. 2; cxxxiv. 3, etc. There are passages in the Prophets that are not less to the point (Isa. xxviii. 16; xxxi. 4; lx. 14; Jer. xxxi. 6; Joel iii. 17-21, etc.). In some passages Zion and Jerusalem are used, according to the method of Hebrew verse, as parallel expressions (see Ps. li. 18; lxxvi. 2; cxlvii. 12; 2 Kings xix. 21, 31, etc.) Such passages tend to overthrow the traditional restriction of Zion to the western hill, though they may not tend to prove its special application to the eastern one. But this remark does not apply to the passages adduced above, which seem to be without meaning, if the name Zion does not specifically denote the hill of the Temple.

6. Could the Temple have been absent from St John's mind in his mention of Zion in Rev. xiv. 1? The Rabbis place the Temple on Zion; and, in the Talmud, the ploughing up of the site of the Temple is regarded as the accomplishment of the prophecy that Zion should become a ploughed field. Some of the early Christian writers identify Zion with the Temple mount. Origen expressly says that Solomon's Temple stood on Zion (*in Joan.* iv. 19, 20), and so does Eusebius (*in Es.* xxii. 1). Epiphanius identifies the Akra with Zion.

7. The view suggested here is that the names Zion and City of David were originally confined to the "stronghold" of the old Jebusite city, and that after the stronghold had ceased to be the royal residence, they included the town beneath its walls. Eventually the names were applied to all that part of the eastern hill that was occupied before the destruction of the city by the Assyrians. In later times the lower city on the eastern hill was similarly called Akra from

the Macedonian citadel which commanded it. The position of "the stronghold of Zion" is uncertain; but the tradition, current in the time of the Maccabees, that it was on or near the site occupied by the Akra (1 Macc. i. 38, etc.), may perhaps be accepted as correct. The Millo was the whole or a part of "the stronghold." When Nehemiah restored the walls he rebuilt the citadel (*Birah*), which, according to Aristeas, who visited Jerusalem in the reign of Ptolemy Philadelphus, stood on an elevation above the precincts of the Temple, and was protected by many towers. This citadel was wholly or partially demolished by the Macedonians, who built their Akra on its site.

The Palaces.

1. David dwelt at first in the stronghold of the City of David (1 Chron. xi. 7; 2 Sam. v. 9); but he afterwards built for himself "a house of cedar," and "prepared a place for the ark of God, and pitched for it a tent" in the City of David (2 Sam. vi. 12, 17; vii. 2; 1 Chron. xv. 1; xvi. 1). This tent, apparently, adjoined the palace, and was regarded as a part of it (2 Chron. viii. 11). David, when, as it would appear, he was in his palace, was directed to go up to the threshing-floor of Araunah the Jebusite, there to rear an altar to the Lord (2 Sam. xxiv. 18). Again, when the Temple was completed in the reign of Solomon, the priests brought up the ark to place it in the Holy of Holies (1 Kings viii. 2, 4; 2 Chron. v. 2). These expressions indicate that David's house of cedar, and the tent that he pitched for the ark, were situated on the eastern hill, and at a lower level than the site of the Temple. There is nothing to determine the exact site of the palace; but a passage in Nehemiah tends to show that it was on the eastern hill [p. 60, note 9].

2. Solomon built a magnificent palace called "the house of the forest of Lebanon," which afterwards became the ordinary residence of his successors (1 Kings vii. 1-12; Jos. Ant. viii. 5, § 2). This palace adjoined the Temple, and was perhaps within its precincts (2 Kings xi. 5, 16, 19, 20; 2 Chron. xxiii. 20; Ezek. xlivi. 7, 8; 2 Kings xxiii. 11). It was apparently connected with the Temple courts by a covered passage (2 Kings xvi. 18)—perhaps "the ascent by which the king went up to the house of the Lord" which so astonished the Queen of Sheba (1 Kings x. 5; 2 Chron. ix. 4)—and some of its rooms were under the treasury (Jer. xxxviii. 11). The palace was possibly at the south-east angle of the *Har'am esh-Sherif*; and it has been supposed that the vaults called "Solomon's Stables," may have belonged to it. But these vaults, in their present form, are of much

more recent date [p. 68, note 2]. The "house for Pharaoh's daughter" (1 Kings vii. 8) was outside the limits of the City of David (1 Kings ix. 24; 2 Chron. viii. 11), and probably on the western hill.

The Ravines.

1. The eastern valley is always called in the Old Testament the Brook KIDRON (New Testament, CEDRON); but the word used in the Hebrew, *nachal*, is equivalent to *wādī*, and would be more correctly translated by "torrent" (2 Sam. xv. 23; 1 Kings ii. 37; xv. 18; 2 Kings xxiii. 6, 12). In the New Testament and Josephus (John xviii. 1; *Ant.* viii. 1, § 5; ix. 7, § 8; *Bel. Jud.* v. 2, § 8; 7, § 8; 12, § 2, etc.) *nachal* is rendered by *χείραπός*,—a ravine or torrent-bed. The Greek form of the name, KEDRON, is now commonly used. A tradition which can be traced to the fourth century identifies the Kedron with "the valley of Jehoshaphat," where, in the vision of the prophet, the nations were summoned to judgment (Joel iii. 2, 12). This name has since been recognized by all faiths, and has, in consequence, become current in Biblical topography. In the dry season the ravine contains no water, but after the rains water sometimes flows down it beneath the *débris*. It is now called by the Moslems *Wādī Sitti Maryam*; i.e. the Valley of our Lady Mary, or *Wādī el-Jōs*, perhaps a corruption of Jehoshaphat. In it is the traditional site of the pillar, or tomb, of Absalom. [Map 27.] The upper open portion of the valley may be "the king's dale" (2 Sam. xviii. 18; Jos. *Ant.* vii. 10, § 8), and this is possibly the same as "the valley of Shaveh, which is the king's dale" of Gen. xiv. 17, where Melchizedek met Abram [p. 55, § III. note 1]. The so-called KEDRON RAVINE is mentioned [p. 52, § I. note 8].

2. The ravine that skirts the city on its west and south sides was known as the VALLEY OF HINNOM, or, the VALLEY OF THE SON OF HINNOM, in very early times (Josh. xv. 8; xviii. 16). A certain spot in it became notorious as a place for idolatrous worship, and was called TOPHET, or, the HIGH PLACE OF TOPHET; i.e. either *the place of a drum*, or *the place of burning*, or, as Gesenius thinks, the *abhorred place* (2 Kings xxiii. 10; 2 Chron. xxviii. 3; xxxiii. 6; Jer. vii. 31, 32; xix. 6; xxxii. 35). According to Jerome, this spot was a part of the king's gardens, and was watered by Siloam (*Com. in Jer.* vii. 31). It must therefore have been below the south-east corner of the city (Smith's *Dict.* art. *Tophet*). The valley of Hinnom was recognized as being on the boundary between Judah and Benjamin (Josh. xviii. 16; Neh. xi.; cf. ver. 20 with ver. 30). It is now called *Wādī er-Rabābeh*. The New Testament word Gehenna

(Γαέννα) is the Greek representative of the Hebrew בְּןַהֲןָם, i.e. *Gai-hinnom*, the "valley of Hinnom."

8. EN-ROGEL, *the spring Rogel*, was on the common boundary line of Judah and Benjamin (Josh. xv. 7; xviii. 16). It is mentioned in the course of the history in 2 Sam. xvii. 17; 1 Kings i. 9. It was probably the Fountain of the Virgin (*Ain Sitti Maryam*), the only true spring at Jerusalem. Some authorities place En-rogel at *Bir Eyāb*, below the junction of the two ravines, but the *Bir* is a deep well, and not a spring (*Ain*). [Maps 27, 28.]

4. The situation of GIHON is a question of some difficulty. It is first named as the place where Solomon was anointed king. David was in his palace when he was informed of the conspiracy of Adonijah, who, with his fellow-conspirators, was at EN-ROGEL. He commanded that Solomon should be brought down to GIHON; and that he should be anointed there, and proclaimed king with the blowing of trumpets. The clamour attendant upon the proclamation was heard at En-rogel (1 Kings i. 9, 33, 34, 41). It would thus appear that GIHON was at a lower level than the palace of David on Ophel, and that it was not far from En-rogel. The spring (*πηγή*) called Gihon, which is mentioned by Josephus in his narrative of these events (*Ant.* vii. 14, § 5), may be identified with the water of Siloam, to which the word *πηγή* is expressly applied elsewhere by the historian (*Bel. Jud.* v. 4, §§ 1, 2) [p. 59, note 5]. No place more nearly meets the required conditions.

In 2 Chron. xxxiii. 14 Gihon in the valley, or *nachal*—a word always employed in the Old Testament for the valley of the Kedron—is named to indicate the position of the outer wall of the City of David, which was built by Manasseh. Immediately afterwards Ophel is mentioned, and it is possible that "Gihon in the valley" may have been the name applied to En-rogel, i.e. the Fountain of the Virgin, when the Second Book of Chronicles was written. In this case "Gihon in the valley" would be the spring itself, and the Gihon of 1 Kings the end of the conduit which conveyed the water to the pool of Siloam before the connecting rock-hewn tunnel was made. In 2 Chron. xxxii. 30 Hezekiah is said to have "stopped the upper watercourse of Gihon, and brought it straight down to [R.V. more correctly, 'stopped the upper spring of the waters of Gihon, and brought them straight down on'] the City of David." This implies an *upper* and a *lower* spring of Gihon; and the position of these two springs is a most difficult question. Some authorities have supposed that the reference is to the cutting of the rock-hewn tunnel which connects the Fountain of the Virgin with Siloam; but there is no evidence that the tunnel was made by Hezekiah, and

it does not carry water straight down to, or on the west side of the City of David. The description would apply better to water brought down from a spring at the head of the Tyropœon Valley by the ancient conduit which follows the western side of the Temple hill; but there is now no trace of a spring in that locality. The conduit which ran from the *Birke Mamilla* to the Jaffa Gate, and thence to the site of the Temple, might be described as conveying water to the west side of the City of David; but there is no record or tradition of the existence of a spring near the *Birket Mamilla*. Some modern travellers have adopted the mediæval tradition that the *Birke Mamilla* and the *Birket-es-Sultân* were the "Upper" and "Lower" Pools of Gihon; but the tradition is not earlier than the capture of the city by the Crusaders.

5. The POOL OF SILEOM is a reservoir, supplied by a subterranean conduit from the Fountain of the Virgin. [Map 27.] It is, perhaps, "the old pool" of Isa. xxii. 11, and the KING'S POOL of Neh. ii. 14; and it may have been constructed by David or Solomon. Just below the Pool of Siloam is the *Birket el-Hayra*, which is, apparently, the "ditch between the two walls" that was made for the waters of the old pool. It was probably made to preserve the surplus water of Siloam for the use of the people, in the near prospect of the siege by the Assyrians (Isa. xxii. 9, 11). Regarding the other water-works of Hezekiah, and the pools mentioned by Josephus, see Smith's *Dict.* 2nd ed., i. 1590-3.

6. The CAMP OF THE ASSYRIANS was a name which long commemorated the spot where the Assyrian host encamped before the walls of the city; and it was perhaps here that the Angel of the Lord went out by night and smote the army of Sennacherib (Isa. xxxvii. 86). Its position is indicated by Josephus (*Bcl. Jud.* v. 12, § 2).

The Walls and Gates.

1. Under David and Solomon, Jerusalem became the political and religious centre of the Israelites; and during the reign of the latter it attained a very high degree of prosperity. The eastern and western hills were then connected by walls, and the whole city was strongly fortified. The line followed by the wall of the western hill probably coincided very closely with the course of the first wall of Josephus [p. 53, § II. note 4]. But the notices of the early defences of the eastern hill are obscure, and it is impossible to say, with our present knowledge, where the wall ran in the time of Solomon. It only seems certain that the wall enclosed the city of the Jebusites, with the

Temple and palace, and that it joined the Acropolis. Uzziah built several towers (2 Chron. xxvi. 9); Jotham built much on the wall of Ophel (xxvii. 3); Hezekiah paid great attention to the defences, and built "another wall without" (xxxii. 5), which was possibly "the broad wall" of Neh. iii. 8, and the second wall of Josephus [p. 53, § II. note 4]. Manasseh "built an outer wall to the City of David, on the west side of Gihon, in the valley, even to the entering in at the fish gate; and he compassed about Ophel, and raised it up a very great height" (2 Chron. xxxiii. 14, R.V.). These works are, perhaps, the "wall of Ophel" discovered by Sir C. Warren, and the wall which connected the "tower that lieth out," at the south-east angle of the *Haram esh-Sherif*, with the citadel. [Map No. 26.]

2. After the return from the Captivity, the Temple was rebuilt by Zerubbabel and Joshua with the assistance of the prophets and elders (Ezra v. 1, 2; vi. 14, 15), whilst the walls were surveyed and afterwards restored by Nehemiah. The latter has left interesting records of his survey of the walls (Neh. ii. 12-16), of the distribution of the repairs amongst the different bodies of workmen (iii.), and of the dedication of the walls when completed (xii. 27-40). These three records throw great light on the topography of pre-exilic and pre-Herodian Jerusalem, for there is every reason to believe that Nehemiah closely followed the line of the old walls, and there was afterwards no great change until the defences of the city were remodelled by Herod. It is also possible, judging from what has taken place in other cities, that the lines of some of the principal streets were preserved when the houses within the walls were rebuilt.

3. Nehemiah was closely watched by his jealous enemies, and was obliged to make his survey of the fallen walls by night. He went out by the GATE OF THE VALLEY, which was "before the Dragon Well," and, as he passed down the valley to the DUNG PORT, he saw that the walls were broken down and the gates consumed by fire. He then went on to the GATE OF THE FOUNTAIN and the KING'S POOL. Here, apparently, he had to dismount and go up on foot "by the brook," i.e. by the Kedron Valley, to inspect the east wall. He then turned back, and re-entered the city by the GATE OF THE VALLEY (Neh. ii. 12-15).

4. The Dragon Well or Spring must have been in the valley of Hinnom, and was perhaps the outflow from the aqueduct that brought water from Solomon's Pools. The conduit may have been called "Dragon" from its serpentine course. The "Gate of the Valley," correctly the "Gate of the Ravine," was between the Tower of the Furnaces and the Dung Gate; that is, it

NOTES ON THE MAPS.

was a gate, in the west wall, to the south of the present castle, *el-Kulah* (2 Chron. xxvi. 9). The Dung Port (Neh. ii. 18) was perhaps the same as the Gate Harsith (Jer. xix. 2), and as the Gate of the Essenes beyond Bethso, mentioned by Josephus (*B. J.* v. 4, § 2). The King's Pool was probably the Pool of Siloam, and the Fountain Gate was close to it, being either "the gate between the two walls," which was near the King's gardens (2 Kings xxv. 4), or a gate in the wall that appears to have run across the dam below Siloam so as to include the pool within the city limits. If we accept these positions as fixed for the Valley Gate and the Fountain Gate, most of the particulars relating to the walls, to which reference is made by Nehemiah, easily fall into their places.

5. On Nehemiah's making his report to the rulers of the Jews, they cordially responded to his call, and the superintendence of the work of restoration was distributed amongst them (Neh. ii. 17, 18). The portions of the work are mentioned in due order, commencing with the north-east corner, and passing thence westward along the entire circuit of the walls (Neh. iii. 1-32). On the completion of the walls they were solemnly dedicated. Two great companies of the princes of Judah were assembled on the wall, apparently at or near the Valley Gate, and faced east. One company turned to the right toward the Dung Gate (Neh. xii. 31), and followed the wall to the Water Gate. The other turned to the left and, after following the northern portion of the wall, "stood still" in the "prison gate," or "gate of the guard." The two processions thus stood facing each other within the Temple precincts.

The following notes are based on the account of the rebuilding of the walls in the third chapter. The places mentioned are taken in order; but other names are introduced in their proper position from the twelfth chapter and elsewhere.

6. The first portion of the work, including the SHEEP GATE, and the towers of MEAH and HANANEEL, was committed to Eliashib, the high priest, and the other priests, probably because it was in close proximity to the Temple.

The SHEEP GATE may perhaps be identified with the "upper gate of Benjamin," which was in the house of the Lord, where Jeremiah was placed in the stocks (Jer. xx. 2), and where the king used to sit in judgment (Jer. xxxviii. 7); and with the "upper gate" of Ezek. ix. 2 (R.V.).—According to John v. 2, the Sheep Gate or Market was near the Pool of Bethesda, and so on the north side of the Temple.

7. The towers of MEAH and HANANEEL (Neh. xii. 39; Jer. xxxi. 38; Zech. xiv. 10) possibly formed part of

the Castle as rebuilt by Nehemiah (ii. 8), which has been already mentioned [p. 57, note 7]. The prison was probably a part of this building, as it afterwards was of the Antonia [p. 55, note 6].

The FISH GATE (Neh. iii. 3; xii. 39; 2 Chron. xxxiii. 14; Zeph. i. 10).—Probably a gate on the eastern hill through which the road to the north ran. It was perhaps the same as the CORNER GATE which is mentioned (2 Kings xiy. 18; 2 Chron. xxv. 23; xxvi. 9; Jer. xxxi. 38; Zech. xiv. 10).

The OLD GATE (Neh. iii. 6; xii. 39) was probably the MIDDLE GATE (Jer. xxxix. 3), and the FIRST GATE (Zech. xiv. 10).

The GATE OF EPHRAIM (Neh. xii. 39; viii. 16; 2 Kings xiv. 13; 2 Chron. xxv. 23), from which the BROAD WALL commenced, was almost certainly the gate through which the road from the western hill and the Tyropœon Valley ran to the north. It was perhaps the same as the GATE OF BENJAMIN of Jer. xxxvii. 13 and Zech. xiv. 10.

The BROAD WALL (Neh. iii. 8) [p. 59, note 1].

8. The Gate Gennath, or the Garden Gate, is mentioned by Josephus (*Bel. Jud.* v. 4, § 2) in connexion with the second wall. The name does not occur in the Old Testament, and the gate may have been made by Herod after he had closed the Valley Gate with his palace and gardens.

The TOWER OF THE FURNACES, or OVENS (Neh. iii. 11; xii. 38), was apparently not far from the VALLEY GATE, and on the site now occupied by the castle of Jerusalem, *el-Kulah*. [Maps 25, 27; p. 53, § II. note 3.]

The VALLEY GATE [note 4].

The DUNG GATE or PORT is possibly the Gate Harsith, or the POTTER'S GATE, which in the Authorized Version of Jer. xix. 2 is wrongly called "the East Gate;" and the Gate of the Essenes [note 4].

9. "The wall of the Pool of Siloah, by the king's garden" (Neh. iii. 15), was either that part of the city wall which bent round the Pool of Siloam (Jos. *Bel. Jud.* v. 4, § 2), or the wall on the dam below the lower pool. At the head of the bend was probably "the gate between the two walls" [note 4].

"The stairs that go down from the CITY OF DAVID" (Neh. iii. 15) are also mentioned in xii. 37; "and at the fountain gate, which was over against them" [R. V. 'by the fountain gate and straight before them'], they went up by the stairs of the city of David, at the going up of the wall above the house of David, even unto the water-gate eastward." The

JERUSALEM.

stairs here mentioned would seem to have led up by the wall at the extremity of the eastern hill. The house of David [p. 57, note 1] seems to have been not far from the wall. The surface of the ground has undergone so many changes that its original form cannot be clearly distinguished. But the text leaves no room for doubt that the eastern, and not the western hill, was called by Nehemiah the CITY OF DAVID [p. 56, note 3].

The SEPULCHRES OF DAVID (Neh. iii. 16) were on the eastern hill, and M. Clermont-Ganneau has conjectured that they were close to the rock-hewn channel from the Fountain of the Virgin to Siloam; and that, like Phoenician tombs, they were at the bottom of a deep shaft. The so-called tomb of David on the western hill cannot possibly be genuine.

The POOL THAT WAS MADE (Neh. iii. 16) was perhaps in the Kedron Valley, where Josephus (*Bel. Jud.* v. 4, § 2) appears to place Solomon's pool.

The ARMOURY (Neh. iii. 19), and "the tower which lieth out by the king's high house" (Neh. iii. 25), were possibly connected with the royal palace originally built by Solomon [p. 57, note 2].

The WATER GATE appears to have been one of the southern gates of the Temple (Neh. iii. 26; viii. 1, 3, 16; xii. 37).

The HORSE GATE (Neh. iii. 28; 2 Chron. xxiii. 15; Jer. xxxi. 40) was close to the Temple (*Jos. Ant.* ix. 7, § 3), and opened on to the Kedron Valley.

The GATE MIPHAKAD was near "the corner," and was apparently a gate of the Temple.

§ IV. LOCAL TRADITIONS.

Map No. 27.

1. The traditional sites shown on the map of modern Jerusalem [No. 27] can be traced back to the thirteenth century; some of them considerably further. • Widely different opinions prevail as to their genuineness. • Some writers are inclined to accept all the local traditions; some, on the contrary, reject them as almost worthless; others, again, follow a middle course between acceptance and rejection. Continuity of tradition can scarcely be expected at Jerusalem; in no other city have the operations of war occasioned greater changes in the surface of the ground; in no other have there been such determined attempts to obliterate historical associations as those which were made by hostile rulers before the

age of Constantine. The Bible, the *Apoerypha*, the works of Josephus supply the only historical evidence, earlier than the time of Eusebius, in the first half of the fourth century A.D., for the identification of any site within or near the city.

The consistency and antiquity of the local traditions may in some cases be tested by the records which early travellers have left of their visits to Jerusalem. A few travellers have honestly related what they saw and heard; but most of them wrote vaguely, and were deficient in the qualifications required for the investigation of such subjects. They were predisposed to find what they desired to see, and so were at the mercy of crafty and ignorant informants who dwelt on the spot.

2. Existing traditions may be safely rejected when a case can be fairly made out against them, from the statements of Josephus or the historical portions of the *Apoerypha*, which is in agreement with local indications, and is not at variance with any statement or allusion in the Bible. It is on such grounds that the Temple is placed at the south-west corner of the *Haram esh-Sherif*, rather than upon the raised platform on which the Dome of the Rock stands; and Zion and the fortress of David on the eastern rather than on the western hill.

3. The questions relating to the Holy Sepulchre, and the other spots connected with the Gospel history, differ from the above in several particulars. There is no evidence that the places were commemorated by any external signs before the time of Constantine. However probable it may be that the disciples regarded with deep interest the spots where their Lord had suffered on the cross, had lain in the tomb, had appeared to them after the Resurrection, and had ascended up on high to sit on the right hand of the Father, there is not a single word in the history to give countenance to such conjecture. According to Eusebius, Jerome, and Socrates, the impression was prevalent in their time, that Hadrian had taken pains to obliterate the memorials of the crucifixion and the entombment, and had built a Temple of Venus on Calvary. To Constantine and his mother Helena is ascribed the honour of distinguishing these spots under Divine inspiration. Constantine erected a splendid church to mark the place of the Resurrection, and it was dedicated in A.D. 335.

4. It should be observed that the inquiry as to the true place of the Holy Sepulchre is a distinct one from that relating to the church built by Constantine. The Emperor may possibly have been deceived. It is, however, probable that he would not have accepted as genuine any spot that did not meet the requirements of the sacred narrative [p. 72, § II. note 1]. For

centuries tradition has identified the Sepulchre with the spot shown within the Church of the Holy Sepulchre which occupies the site of the church built by Constantine. Within this church all the circumstances connected with the Passion of Our Lord are now localized and crowded into almost impossible

proximity. During the present century, several travellers have partially or wholly rejected these traditions, and one, Mr. Fergusson, identified Constantine's church with the Dome of the Rock on the eastern hill. The views of these travellers are noticed in another place [p. 74, § II. note 12].

XII.

THE TABERNACLE AND THE TEMPLE.

§ I. THE TABERNACLE.

Plate XII., Nos. 29, 30, 31.

1. THE Tabernacle was not, as was at one time supposed, a huge wooden box open at one end, and roofed by curtains thrown across it like a pall over an open coffin. The late Mr. Fergusson was the first to point out that this arrangement was neither in accordance with the text of Exodus, nor practicable. The Tabernacle to outward appearance was a large tent, with a ridge-pole and sloping sides. [Map 31.]

2. The directions for the construction are given in Exod. xxvi. 1-37; the narrative of its completion in Exod. xxxvi. 8-38. Additional details of some interest are given by Josephus (*Ant.* iii. 6).

The entire fabric of the Sanctuary consisted of three main parts—"the tabernacle, his tent, and his covering" (Exod. xxxv. 11; xxxix. 33, 34; xl. 19; Numb. iii. 25, etc.). These parts are clearly distinguished in the Hebrew text, but the distinction is not always maintained in the Authorized Version. The Revised Version keeps much more closely to the original Hebrew. The purpose of the Tent and the Covering was evidently to enclose and protect the Tabernacle.

3. The TABERNACLE proper (פְּתַנְתָּר, *ham-mishkān*, literally, *the dwelling-place*) was formed of ten curtains, or breadths, of fine linen embroidered in colours, and of forty-eight boards of shittim wood (Exod. xxvi. 1-6, 15-30; xxxvi. 8-18, 20-34). Only those particulars that bear upon the general form and dimensions of the structure are noticed here. The descriptive details are omitted.

The boards were each ten cubits long, and forty-six of them were a cubit and a half wide. They were placed upright, side by side, united by tenons, and rendered firm by horizontal bars. There were twenty boards on each side and six at the west end, with two narrower ones "for the corners," which seem to have been half a cubit in width (Exod. xxvi. 23; xxxvi. 28). |

The east end was left open. It thus appears that the length of the structure of boards was thirty cubits (forty-five feet), its width ten cubits, and its height ten cubits. There was within it, separating the Most Holy Place from the Holy Place, a veil of embroidered work, which was hung upon four pillars of shittim wood overlaid with gold.

Each of the ten breadths of embroidered linen was four cubits in width and twenty-eight cubits in length. These were joined together in fives, so as to form two large curtains, which, when the Sanctuary was set up, were united by loops and golden hooks so as to form one great whole ("one tabernacle," Exod. xxvi. 6; xxxvi. 13), measuring forty cubits by twenty-eight (sixty feet by forty-two).

The word *mishkān*, in the books of the Pentateuch (except when it is qualified and defined by another noun, as in Exod. xl, 2, 6, etc.), is uniformly accompanied by the definite article, and is used only to express the essential part of the Sanctuary, that which was the appointed *dwelling-place* of Jehovah. It is always rightly rendered "the Tabernacle" in the English Bible.

4. The TENT (שְׁמָן, *ohel*, the ordinary word for a tent of skins or canvas) consisted of eleven curtains, or breadths, of goats' hair-cloth, each thirty cubits long and four wide. These were joined into two large curtains, one of five breadths and the other of six, which, when the sanctuary was set up, were coupled together by loops and hooks of brass so as to form a whole, "one tent" (Exod. xxvi. 11; xxxvi. 18), just as the linen curtains were coupled together to make "one tabernacle." The entire curtain of goats' hair, with its eleven breadths, exceeded the curtain of linen by four cubits in length and two cubits in width. There was a hanging, or screen of embroidered work, for the door of the tent (not "the tabernacle door," as in Exod. xxxvi. 37, A.V.), and this was hung upon five pillars of shittim wood overlaid with gold (Exod. xxvi. 36, 37; xxxvi. 1).

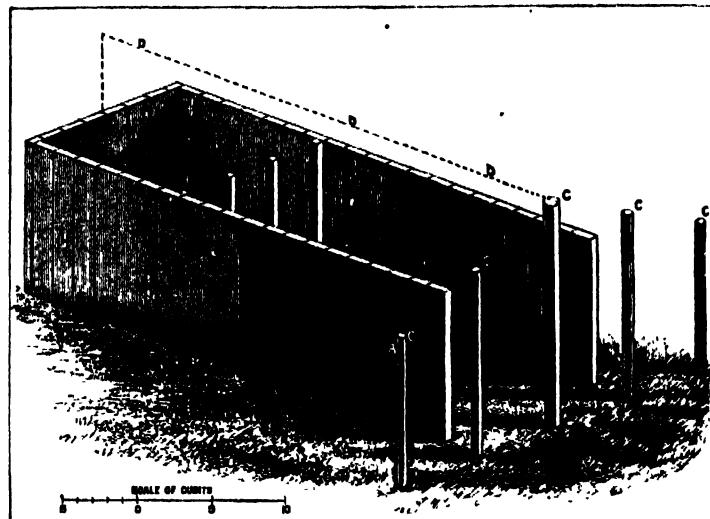
In the Authorized Version the word *ohel* is badly rendered *covering* in a few cases, and *tabernacle* in a large number of others. The following are a few of the instances in which the mistake is most important:—Exod. xxvi. 7, “to be a covering upon the tabernacle,” should be, *for a tent over the tabernacle*.—Exod. xxvi. 9: “the forefront of the tabernacle,” should be, *the forefront of the tent*.—Exod. xxxiii. 7: this verse might be thus corrected: *Now Moses used to take the tent and to pitch it without the camp, afar off from the camp; and he called it, The Tent of meeting. And it came to pass, that every one which sought the Lord went out unto the tent of meeting, which was without the camp*: in vers. 8, 9, 10, 11, of the same chapter, “tabernacle” should be *tent*.—1 Chron. vi. 82: “the dwelling place of the tabernacle” should be, *the tabernacle of the tent*; the Hebrew phrase is the same as in Exod. xl. 2, 6, 29, etc., where it is rightly translated.

5. The only materials mentioned in connexion with the construction of the TENT are the great curtain of goats' hair, and the five pillars for its front, with the veil attached to them. Apparently no material is noticed that was not a visible feature in the structure. That the fabric was tent-shaped, and not a mere covering thrown over the Tabernacle, may be gathered from the name alone, which is quite unambiguous; and it is obviously distinguished from “the covering of the tent” [note 8]. The TABERNACLE stood within the TENT, and its dimensions are in just proportion to the place it appears to have occupied. Inside the TABERNACLE there were four pillars (two of which probably stood close to the wooden sides), from which the inner veil was suspended. But at the front of the TENT, instead of four pillars, as we might have expected on the ground of uniformity, there were five pillars. Mr. Fergusson's suggestion that these pillars were five cubits apart; that the centre pillar was highest and carried the ridge-pole of the tent; and that the height of the other pillars accorded with the slope of the roof of the tent, is a very natural one. The following woodcut shows how the portions of the wood-work of the TENT and the TABERNACLE, which are named in the text, may have been disposed.

There must have been a ridge-pole, and pillars at the back corresponding with those in front, with some contrivance to sustain the ridge-pole in the middle, either by one or more internal pillars, or by diagonal supports resting on the walls of the Tabernacle. These constructive details may have been arranged in accordance with the mechanical art of the time.

They were probably either kept out of sight, or rendered as unobtrusive to the view as possible.

6. No difficulty arises with regard to the wooden structure of the Tabernacle, with its four pillars and the veil. But the disposition of the great curtain of



A A Boards of the Tabernacle.

B B Heads of the four pillars of the Tabernacle.

C C The five pillars in the front of the Tent.

D D Assumed position of the ridge-pole, with a support at the back of the Tent.

embroidered linen is not so easily determined. Mr. Fergusson supposed that it was used as a lining for the Tent. This accords well with the relation of its size to that of the great curtain of goats' hair, and with the statement in Exod. xxvi. 18: “And the cubit on the one side, and the cubit on the other side of that which remaineth in the length of the curtains of the tent, shall hang over the sides of the tabernacle on this side and on that side, to cover it.” An objection to this view has been raised on the ground that the linen curtain is described as a part of the TENT and not of the TABERNACLE, and it is in this respect clearly distinguished from the curtain of goats' hair (cf. Exod. xxvi. 1-6; xxxvi. 8-13, with Exod. xxvi. 7-11; xxxvi. 14-18). It is evident that, if the linen curtain rested on the ridge-pole, and so formed a lining to the Tent, it could be called a part of the Tabernacle only in virtue of its appearance as an ornamental roof, when viewed from the interior of the holy places. This seems to be in agreement with the description of the Sanctuary, in which each part is mentioned in its relation to the appearance of the completed fabric. In order to establish a closer connexion between the linen curtain and the boards of the Tabernacle, it has been supposed that the former may have been arranged so as to form a sort

of flat ceiling to the Tabernacle, and hang down the sides of the walls like hangings or tapestry. The Most Holy Place thus formed a cube, and the Holy Place a double cube, which bore the same proportion to each other that they afterwards did in the Temple. On the whole, however, the arrangement proposed by Mr. Fergusson agrees most closely with the description in Exodus.

7. The diagram of the dimensions of the structure in section shows that the rectangular measurements, which are the only ones given in the text of Exodus, are in multiples of five. [No. 29.] Making allowance for the slope of the roof, this would account satisfactorily for the size of the curtain of goats' hair. In the view of the Tent in the plate [No. 31], the doubling over of "the sixth curtain in the forefront of the Tent" (Exod. xxvi. 9, R.V.) is made to rest on the slope of the tent-ropes so as to form a kind of porch; while the overhanging at the sides, resting in like manner upon the ropes, forms a verandah five cubits wide [p. 65, § II. note 2].

According to this reconstruction, the Sanctuary, instead of being a clumsy box-like structure, was a large tent, which must have displayed in a most favourable manner the materials of which it was constructed.

8. The third part of the fabric was the COVERING (מִקְשָׁה, *mikseh*), called in some places "the covering for the tent" (Exod. xxvi. 14; xxxvi. 19). It consisted of an under layer of rams' skins dyed red, and an outer layer of what, in the Authorized Version, are called badger-skins. These skins could not have been those of badgers, but they may have been seal-skins as in the Revised Version, or more probably porpoise-skins as in the margin.—No measurement or further description is given of the Covering for the Tent. It may have been intended to protect the tent from rain and snow, and to secure warmth in winter; and it may have been used to wrap up the parts of the Sanctuary and its furniture when the host was on the march (Numb. iv. 6, 8, 10, etc.).

9. The Court of the Tabernacle is described in Exod. xxvii. 9-18; xxxviii. 9-19. It was an enclosure of a hundred cubits (150 feet) by fifty cubits, surrounded by brass pillars five cubits apart, on which were hung linen curtains. The entrance, at the east end, was twenty cubits wide, and was closed by an embroidered curtain suspended from four pillars.

§ II. THE TEMPLE OF SOLOMON.

Plate XII., Nos. 35, 37.

1. The description of this structure is given in 1 Kings vi.; 2 Chron. iii. The measurement of the

holy places, in the clear, was sixty cubits (ninety feet) in length, and twenty cubits (thirty feet) in width. The Most Holy Place, which occupied the west end of this space, being twenty cubits high, was a cube of twenty cubits (1 Kings vi. 20). The Holy Place, occupying the remainder of the interior, was twenty cubits broad, forty cubits long, and apparently twenty cubits high (the same as the Most Holy Place), thus forming a double cube. The entire height of the inside of the Temple is stated to have been thirty cubits (1 Kings vi. 2). But the additional ten cubits were probably occupied by an upper chamber to which allusions seem to be made in 2 Kings xxiii. 12; 2 Chron. iii. 9. In front of the Holy Place was a porch of the same width as the holy places (twenty cubits), and ten cubits in depth: its height is said to have been a hundred and twenty cubits (2 Chron. iii. 4), but it was more probably only sixty cubits, and it perhaps assumed an architectural proportion not wholly unlike the towers at the west end of some of our cathedrals. Against the north, west, and south walls of the Temple, three stories of small chambers were built between the buttresses, as shown in the section of the building from north to south. [No. 37.] Each story was five cubits high. The lower chambers were five cubits in width, the middle ones six cubits, and the uppermost seven cubits. At the proper height for each story the wall of the Temple was reduced in thickness so as to form offsets upon which the floor joists rested without having "hold in the walls of the house" (1 Kings vi. 6; cf. Ezek. xli. 6, 7). The chambers on each floor opened one into the other in succession. The middle floor and the upper floor were reached by winding stairways (1 Kings vi. 8). Above the chambers, in a sort of clerestory, were the windows that lighted the Holy Place (1 Kings vi. 4). There may have been another row of windows above them to light up the upper chamber. The two pillars, called Jachin and Boaz (1 Kings vii. 21; 2 Chron. iii. 15-17), stood within the porch on each side of the entrance.

The description given by Josephus (*Ant.* viii. 8) adds little to our knowledge of the structure. As regards the decorative details he appears, in some cases, to describe what he had seen in the temples and palaces at Rome.

2. According to Wisd. ix. 8 (R.V.) the Temple was to be "a copy of the holy tabernacle," and the coincidence between the dimensions of the two sanctuaries is obvious. In the Temple all the dimensions of the Tabernacle were doubled. In the latter, the Most Holy Place was a cube of ten cubits, in the former of twenty cubits; and the Holy Place was a double cube

of ten cubits in the Tabernacle and of twenty cubits in the Temple. The verandah of five cubits in the Tent became a series of small chambers ten cubits wide, including the walls, in the Temple. The height of the Tent, as shown in the diagram [No. 29], was fifteen cubits high, while the height of the Temple was thirty cubits.

3. No direct information is given in the Bible respecting the dimensions of the Temple precincts. There were two courts, styled the "Court of the Priests," and the "Great Court" (2 Chron. iv. 9); and the former, or "inner court," was surrounded by a wall of three courses of hewn stone, surmounted by a balustrade of cedar (1 Kings vi. 36). The dimensions of the inner court were probably double those of the Court of the Tabernacle, or two hundred cubits (300 feet), and its width one hundred cubits (150 feet) [p. 64, § I. note 9]. There is no clue to the size of the outer court, but it was perhaps the same as that of the Temple of Zerubbabel. According to Hecataeus, that Temple, with its precincts, was 500 feet long and 150 feet broad.

§ III. THE TEMPLE OF ZERUBBABEL.

Plate XII., Nos. 36, 37.

1. There are few particulars respecting the construction of the Temple built by Zerubbabel after the return of the Jews from Babylon. The only direct source of information is the notice in Ezra vi. 3, 4, which is repeated in substance by Josephus (*Ant. xi. 4, § 6*). In accordance with the decree of Cyrus, it was sixty cubits in breadth and sixty cubits in height. These must have been external measurements. The breadth was twenty cubits in excess of that of Solomon's Temple, and comparing the dimensions with those of the Temple of Ezekiel's vision (Ezek. xli. 5, sq.) [§ III. note 3], it would appear that the additional width included a passage giving separate access to each of the chambers which in Solomon's building were *en suite*. A cross-section on the ground-floor would be, according to Ezek. xli. 4, 5, 9, 11:—

The Holy Place	20 cubits
The two side chambers	8 "
The thickness of the two inner walls, "the walls of the house"	12
The thickness of the two outer walls	10
The two passages	10
	60 cubits

It may be seen from the sections [No. 37], that the

thickness of Zerubbabel's walls was twice that of Solomon's. It has been conjectured that the six cubits, in Ezek. xli. 5, represent the thickness of a pair of walls, each wall being only three cubits thick; and that there were two rows of chambers, with a narrow passage in the middle, on each side of the Temple. But there are several difficulties which render the acceptance of this view impossible. The Jews may have become familiar, in the land of their captivity, with a more massive style of building than their fathers had used, and may possibly have introduced this foreign element into the new structure.

2. The height of sixty cubits appears to be that of the porch only. According to Josephus (*Ant. xv. 11, § 1*), Herod, when he was proposing to the Jews to rebuild the Temple, spoke of the existing one as deficient in height by sixty cubits. This can only be explained by supposing that he compared the elevation of Solomon's porch, 120 cubits (2 Chron. iii. 4), with that of Zerubbabel's Temple. It was, perhaps, this comparative deficiency in the front of the building, as well as the inferiority of the internal decoration, that led the old men, who had seen the former Temple, to mourn over the inferiority of the new one (Hagg. ii. 3; Jos. *Ant. xi. 4, § 2*).

3. The only information respecting the area of the courts is contained in a quotation that Josephus gives from Hecataeus, who is said to have visited Jerusalem in the time of Alexander the Great. Hecataeus describes the space occupied by the Temple and its precincts, which was enclosed by a wall of stone, as being a hundred cubits in width, and five plethra in length (*Cont. Ap. i. 22*). The five plethra (about 500 feet) would make about 300 cubits in the clear, making due allowance for the thickness of the walls and the projection of the gates. These dimensions are supposed to be confirmed by those given in the vision of Ezekiel, whose Temple apparently coincided in its essential features with the Temple of Solomon. It had, however, certain additions, partly for convenience and partly for increased splendour. Zerubbabel, or his architect, seems to have followed out the plan of Ezekiel as nearly as his means, and the conditions under which he had to work, would allow.

§ IV. THE TEMPLE OF HEROD.

Plate XII., Nos. 38, 39.

1. The available information respecting the Temple of Herod is copious, but deficient in accuracy and clearness. One description is that of Josephus, who was personally acquainted with the Temple (*Ant. xv. 11, §§ 3-7; Bel. Jud. v. 5, §§ 1-6*). Another and independent description is contained in a treatise

(*Middoth*) in the Mishna, which deals more particularly with the measurements of the Temple. It was compiled, long after the destruction of Jerusalem by Titus, chiefly from the recollections of Levites who had assisted at the Temple services, by men who had never seen Herod's great building. The direct statements of an eye-witness are certainly to be preferred, in nearly every case, to reminiscences and traditions collected by men who had no personal knowledge of the structure to which they referred.

2. According to Josephus, Herod decided to rebuild the Temple, and at the same time to enlarge its circuit, and raise it to a more becoming height. He declared his purpose in a public assembly, and spoke of the existing structure as having been built under the restraining conditions imposed by the Persians and as falling short of its proper height by sixty cubits (cf. 2 Chron. iii. 4 with Ezra vi. 3) [§ III. note 2]. The people shrank from the undertaking, fearing that Herod might destroy the existing building, and then be unable to carry out his purpose. But Herod overcame their scruples by promising that he would not pull down the old Temple until all the materials had been collected and made ready for building the new one. The *Naoē*, or Temple proper, in which were the two holy places, was commenced about B.C. 21, and completed in a year and a half. The colonnades and other buildings connected with the courts were not entirely finished until long after Herod's death (John ii. 20).

3. The dimensions of the Holy Place and the Most Holy Place, were the same as they were in the Temple of Solomon; and the ground-plan of the *Naoē* appears, except in one respect, to have been the same as that of Zerubbabel's Temple. The exception was the addition to the porch of wings, or shoulders, projecting twenty cubits each way, and so increasing the width of the porch, or façade, to a hundred cubits (150 feet). Both Josephus and the Mishna state that the height of the façade was a hundred cubits, the same as its width. It must thus have fallen short of the height to which Herod intended to raise it by twenty cubits.

4. Great changes were made in the outer courts and buildings. Josephus indirectly says (Ant. xv. 11, §§ 3, 5; xx. 9, § 7; Bel. Jud. vi. 5, § 4) that the *Hieron*, that is the Temple, with its courts and colonnades, was a square, of which each side was a stadium, or 400 cubits (600 feet). According to the Mishna (*Middoth*, ii. 1), the "mountain of the house," which corresponds to the *Hieron* of Josephus, was a square of 500 cubits,—dimensions that seem to be taken from the 500 reeds of Ezek. xlvi. 16-20. These two statements, though differing from each other, are

sufficiently close to show that the *hieron* could not have occupied, as some suppose, the whole area of the *Haram esh-Sherif*. Elsewhere Josephus states (Bel. Jud. v. 5, § 2) that the whole circuit of the colonnades, including Antonia, amounted to six stadia. This apparently includes the two colonnades that connected Antonia with the Temple (Bel. Jud. ii. 15, § 6), and not the citadel itself, which must have stood on the site of the *Akra*, at the north-west corner of the enclosure. The colonnades were called "the colonnades of Antonia" (Bel. Jud. ii. 16, § 5), and one of them was a continuation of the west colonnade of the Temple (Bel. Jud. vi. 2, § 9). When both these "limbs" were destroyed the Temple became a square (Bel. Jud. vi. 5, § 4). It is evident that each colonnade must have been one stadium (600 feet) long; but the distance between them is uncertain. In the diagram they are about eighty feet apart, and this would give sufficient room for the fighting that took place between Antonia and the Temple after the former had been taken by the Romans.

5. The colonnade called Solomon's Porch (John x. 23; Acts iii. 11; v. 12) was probably that on the east side, and named after the colonnade which Solomon is said to have built on the east side of his Temple (Ant. xv. 11, § 8; Bel. Jud. v. 5, § 1). The colonnade built by Herod, on the south side of the Temple, had three aisles and one hundred and sixty-two Corinthian columns; and it was called the "Royal Colonnade" (*Stoa Basilika*). It was of surpassing height and richness; and its total length was a hundred feet in excess of that of our largest Gothic cathedrals. Some idea may be formed of its dimensions and grandeur by supposing the transepts to be taken off the sides of York Minster and added to the ends. The one hundred and sixty-two columns were apparently arranged in four rows of forty each, and the two odd columns were probably employed to carry the stone entablatures across the opening of the central aisle at the end of the approach over "Robinson's Arch" [p. 68, note 3].

6. According to Josephus there were four gates in the west wall of the Temple enclosure, and one in the south wall (Ant. xv. 11, § 5). The Mishna also mentions the Gate Shushan (so called from a sculptured view of the Persian city of Susa which adorned it) on the east side, and the Gate Tadi on the north.

7. Within the colonnades there was on each side an open court twenty-five cubits (thirty-seven feet six inches) wide. This court, with the colonnades and the steps leading up to the *Chel*, constituted the COURT OF THE GENTILES.

8. The limit of the Court of the Gentiles on the

inside was a low balustrade, three cubits high, on which at certain intervals were inscriptions in Greek and Latin, warning Gentiles not to pass within it (Jos. *Bel. Jud.* vi. 2, § 4; cf. Acts xxi. 28). This balustrade enclosed the platform called *Chel* (שֶׁל, that is, *the rampart*), which was ten cubits wide on the north, west, and south sides. One of the inscriptions in Greek was discovered in 1871 by M. Clermont-Ganneau. The translation is, "No stranger is to enter within the balustrade round the temple and enclosure. Whoever is caught will be responsible to himself for his death which will ensue." From the *Chel* another flight of five steps led to the Inner Temple.

9. The Inner Temple (*hieron*) or Court was surrounded by a lofty wall with a colonnade on its inner side, and was entered by seven gates, three on the north, three on the south, and one on the east. The eastern gate was very richly adorned (Jos. *Bel. Jud.* v. 5, § 3), and is considered by some writers to have been "the Beautiful Gate" of Acts iii. 2, 10. Others, however, suppose the Beautiful Gate to have been that on the east side of the Court of the Women, and others again the gate in "Solomon's Porch." Within the enclosing wall were the COURT OF ISRAEL, the COURT OF THE PRIESTS, the altar, and the Temple proper or *naos*.

10. East of the Court of Israel, and at a slightly lower level, was the COURT OF THE WOMEN, into which "men who were undefiled, accompanied by their wives, could enter" (Jos. *Ant.* xv. 11, § 5). No woman, nor Gentile of either sex, could enter the Court of Israel [note 8]. The Mishna states that the Court of the Women was a square of 185 cubits, and it is so drawn in some plans. These dimensions were rejected by Mr. Fergusson, who, for good and sufficient reasons, limited the width of the court from east to west to thirty-five or forty cubits. It had two gates opposite to each other, and centred on the line of the altar and the Temple. It appears to have contained the treasury (Mark xii. 41; Luke xxi. 1), and several other apartments for the public service.

11. The plan of the Temple, as it existed in the time of our Lord, must have been very much that which has been described above. The beauty of the buildings, partly arising from the pearly whiteness of the local stone with which they were built, was such as to strike every one, and to call forth, on a memorable occasion, the admiration of His followers (Matt. xxiv. 1; Mark xiii. 1; Luke xxi. 5). The design of the Temple, according to Mr. Fergusson, "may have wanted something of that classical simplicity we so much admire in other buildings of an earlier period, and its details may have been more gorgeous than pure. But take it all in all, so complete a building,

rising terrace above terrace, and court above court, must have afforded a variety of perspective and a splendour of effect which, coupled with its dimensions, must have equalled, if it did not surpass, anything we know of elsewhere." This goodly structure has wholly disappeared. Our Saviour's words, "There shall not be left one stone upon another that shall not be thrown down," have been literally fulfilled. So complete has been the destruction that the exact sites of the altar and the Temple are still unknown.

12. It may be useful to observe that two Greek words, *hieron* and *naos*, are translated *temple* in the English Version of the New Testament. The word *ἱερόν* (*hieron*), which means a sacred enclosure, is used in Matt. iv. 5; xii. 5; xxi. 12; xxiv. 1; xxvi. 55; Luke ii. 37, 46; xx. 1; xxii. 52; John x. 28; Acts xxi. 28; xxiv. 6, etc.; and in these cases includes the colonnades and courts. In Matt. xxiii. 16, 35; xxvi. 61; xxvii. 40, 51; Luke i. 21; John ii. 19; Acts vii. 48; 1 Cor. iii. 16; vi. 19, etc., the word is *ναός* (*naos*), which is only applied to the Temple proper, in which were the Holy Place and the Most Holy Place.

§ V. THE TEMPLE PLATFORM.

Plate XII., Nos. 32, 33, 34.

1. The size and form of the Temple have been discussed above, with the general result that it occupied, with its courts and colonnades, a square of 400 cubits, or about 600 feet. The position of this square in the *Haram esh-Sherif*, which, as all authorities agree, includes the site of the Temple, must now be considered.

2. The *Haram esh-Sherif*, which Moslems regard as only inferior in sanctity to the Haram at Mecca, is a walled enclosure of oblong form on the eastern hill. Its south side is 921 feet, its west 1590 feet, its north 1036 feet, and its east 1525 feet. At the south-west corner only do the sides form a right angle. The area of the enclosure is about thirty-five acres, or twice as large as that of Lincoln's Inn Fields. The present surface has a general level of 2419 feet above the sea; but in the centre there is a raised platform, and on the east side, in front of the Golden Gate, there is a deep depression. Within the enclosure, and running from its north-west corner to a point in its south wall six hundred feet from the south-west corner, is a portion of the hill of Mount Moriah. The hill, in its original form, must have been a ridge of bare rock falling abruptly on both sides, and more gradually (84 feet within the enclosure) from north to south. At the north-west corner the ridge has been cut away to a depth of twenty-three feet, and the rock removed down to this level, over a large area.

This was the work of the Asmoneans when they levelled the hill on which the Akra stood [p. 54, note 2]. Above the cliff formed by the excavation stand the Turkish barracks, and to the north of them is the ditch that separated the Antonia from Bezetha. About two hundred and eighty feet south of the cliff, where the ridge is narrowest, there are traces of a rock-hewn ditch, and beyond the ditch the crest of the ridge is again seen in the *Sakhra*, which rises four feet nine inches above the raised platform. On the platform stands a remarkable building, "the Dome of the Rock," attributed to Abdul Melik, but possibly a reconstruction of a Christian church built late in the fifth or early in the sixth century.

Across the north-east corner of the *Haram* runs a deep ravine, apparently "the ravine called Kedron" [p. 52, note 3], which has been filled up in whole or in part since the capture of the city by Titus. In the rocky sides of this ravine, the bed of which is here 144 feet beneath the surface, tombs were probably excavated. At the south-west corner, beneath which, at a depth of from eighty to one hundred feet, is the bed of the Tyropœon ravine, the space between the crest of the ridge and the wall appears to have been filled up in a very solid way when Herod enlarged the precincts of the Temple. At the south-east angle the level has been obtained by the construction of a series of weak vaults, "Solomon's Stables," which may perhaps be as old as the reign of Justinian. On the north side of the south wall are the mosques *el-Aksa* and *Omar*, and part of the buildings erected by the Templars. Within the enclosure, and more particularly in the southern half, there are several rock-hewn cisterns of great size.

3. The enclosing walls of the *Haram*, which at one point attain a height of 168 feet, are, perhaps, the finest specimens of mural masonry in the world. Even in their decay, and partially concealed as they are by the accumulated *débris* of ages, they fill the traveller with admiration. The west wall is apparently of one date, and this seems to show that on that side there was no break between the wall of the Temple and that of the Antonia. Four ancient approaches to the enclosure, from the west, have been found. One, near the south-west angle, passed over "Robinson's Arch," which corresponds in width and position to the central aisle of the Royal Colonnade [p. 66, note 5]. North of this is "Barclay's Gate," which was a subway, reached by a ramp, that led up to the Court of the Gentiles. Further north again is "Wilson's Arch," about six hundred feet from the south-west angle, which formed part of a causeway, or viaduct, across the Tyropœon. Over the arch ran the road from Herod's palace to

the Temple. North of the arch is "Warren's Gate"—a subway that appears to have led up to the space between the two colonnades that connected Antonia with the Temple. These four approaches correspond to those mentioned by Josephus. Between "Barclay's Gate" and "Wilson's Arch" is the "Wailing Place," where from time immemorial the Jews have been permitted to approach the site of the Temple, to kiss the stones, and to bathe them with their tears. Every Friday Jews, of both sexes and of all ages, assemble there to raise the cry of lamentation over their desolated sanctuary (Ps. lxxix. 1, 4, 7).

In the south wall there are three gateways. One, the "Double Gate," opens into a vestibule whence there is an ascent, partly by steps and partly by a ramp, to the surface. The gate with its vestibule, and the ancient part of the passage, are certainly Herodian, and appear to be the "Huldah Gate" of the Middoth, which led to the Water Gate of the Inner Temple. Further east, about six hundred feet from the south-west angle, is the "Triple Gate," probably built by Justinian, which appears to have been originally a double gate with a vaulted passage leading up to the enclosure. Beneath it there is a rock-hewn passage or drain that possibly carried off the blood and refuse from the altar. Beyond this is the "Single Gate," of Latin or early Arab date, which opened into "Solomon's Stables."

At the south-east angle there is a massive tower, at the base of which Sir C. Warren found Phœnician letters, numerals, and mason's marks in red paint on the stones. In the east wall there is only one entrance, the "Golden Gate," which has been closed for several centuries. It is a Byzantine building, which has been ascribed both to Constantine and Justinian, but is probably of some intermediate date. The masonry of the east wall has only been seen beneath the surface at the north and south ends, and where it crosses "the ravine called Kedron" in a grand massive wall 168 feet high, which was possibly built by Agrippa [p. 53, note 4]. The north end of the *Haram* is formed partly by the cliff at the north-west angle, and partly by the wall of unknown date which forms the south side of the *Birket Israel*.

4. There are two distinct views with regard to the position of the Temple within the *Haram esh-Sherif*. One is that it occupied a square of about six hundred feet at the south-west corner of the enclosure; the other, that it was near the centre, and that the *mosa* was on the raised platform. The first, which harmonizes well with most of the existing remains, was that of the late Mr. Fergusson, and was adopted by Thrupp, Lewin, Robertson Smith, and others. According to this view the Royal Colonnade extended

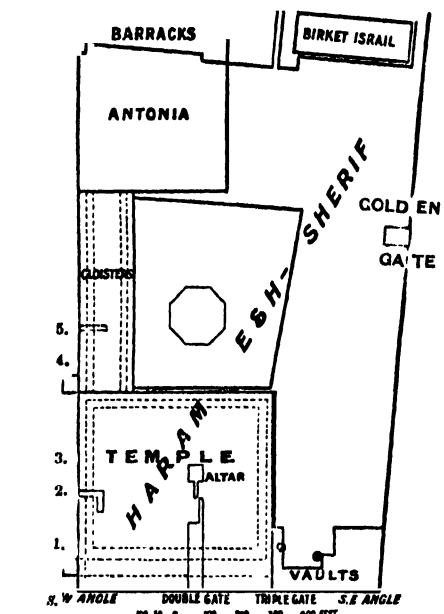
for about six hundred feet along the south wall, from the south-west angle to the Triple Gate; and the passage from the Double Gate reached the surface in the Court of the Gentiles, directly in front of the Water Gate. On the west side the roadway over

between the Temple and the outer wall, and this seems to accord with the statements in the Bible, Josephus, and the Mishna (Ezra x. 9; Neh. viii. 1; Ant. xi. 5, § 5; xiv. 4, § 2; 13, § 3; xvii. 9, § 3; *Pisk. Tesaph ad Midd.*, quoted by Lightfoot, i. 1050).

The principal objections to this view are: that, according to Josephus, the eastern colonnade of the outer court was in a deep valley (Ant. xx. 9, § 7); that the north-east angle of the colonnade was above "the valley called Kedron" (Bcl. Jud. vi. 3, § 2); and that there must have been massive substructures, above the present level of the *Haram*, which have entirely disappeared.

5. The opinion that the Temple was near the centre of the *Haram* is that of Robinson, Warren, Conder, and all French and German writers. But there has been much divergence of view with regard to the position occupied by the altar. Some place it on the *Sakhra*, some to the south of it, and others to the north or east. Amongst the principal arguments brought forward in favour of this view are: that the natural features of the ground lend themselves more readily than elsewhere to the construction of the courts and terraces that surrounded the altar and *naos* at different levels; that the levels of the courts, as derived from the Middoth, closely agree with those of the rock in this part of the enclosure; that the Temple is opposite the summit of the Mount of Olives; that the *Sakhra* was either the "stone of foundation" (*Eben shethiya*) or the site of the altar; and that Moslem tradition has always connected the *Sakhra* with the Temple. [Map 32.]

The natural features of the hill at this spot are not sufficiently known to enable any one to say how far the rock-levels are in accordance with the Temple measurements given in the Mishna. The rock is, however, so near the pavement of the raised platform as to render unnecessary those deeply laid foundations and great substructures which were such a striking feature in the Temples of both Solomon and Herod. A building in the centre of the *Haram* would not be more directly opposite the summit of the Mount of Olives than one in the south-west corner. The *Sakhra* is fifty-six feet long and forty feet wide, and its area is consequently larger than that of the Most Holy Place, which was a square of twenty cubits (thirty-five feet). The *Sakhra* could not, therefore, have been the "stone of foundation." This stone, moreover, like other *Ebens*, was a movable stone, and not a portion of a rocky ridge. No writer mentions that the altar was built over a large cave, such as that beneath the *Sakhra*—a feature that would hardly have escaped notice if it had existed. According to the late Professor Robertson Smith, who based his opinion on the state-



1. Robinson's Arch. 3. Wailing Place.
2. Barclay's Gate. 4. Wilson's Arch.
5. Warren's Gate.

Robinson's Arch entered the centre aisle of the Royal Colonnade, and that over Wilson's Arch the western colonnade, whilst the passage from Barclay's Gate led to the Court of the Gentiles, and that from Warren's Gate to the space between the colonnades of Antonia. The existing gateways thus fit into their places in a manner that might be expected, and the approaches harmonize with the general scheme of the building. It may be added that the Wailing Place is the nearest spot outside the walls to the Most Holy Place and to the altar. The solid-made ground at the south-west angle, and the number of rock-hewn cisterns in the southern part of the *Haram*, are in accordance with the statements in Josephus and the Mishna. [Map 33.]

The west wall was continued northwards beyond Wilson's Arch, and formed the west wall of Antonia, which was thus connected with the outer wall of the Temple precincts. Before the Herodian reconstruction the Temple appears to have been separated from the Baris, or Acr, by a rock-hewn ditch, and the north wall of the Temple precincts probably left the east wall of the *Haram* near the Golden Gate, and ran westward above the so-called Kedron ravine to the ditch. There would thus be a considerable space

ments of early Arab writers, the mosque built by Omar on the site of the Temple was above the south wall of the *Haram*, where there is a small mosque covering the spot on which Moslem tradition affirms that he prayed. In the time of Omar the Moslem sanctuary did not include the *Sakhra* which was first brought within its limits by Abdul Melik. The same writer attributes the identification of the *Sakhra* with the "stone of foundation," and the other fables connecting it with the Temple, to a Jew who embraced Islâm in the century after the capture of Jerusalem by Omar, and is known by his Moslem name as Wahb ibn Monabbih.

6. The supporters of the first view are obliged to suppose that the massive basement, which must have existed above the level of the *Haram*, has completely

disappeared. Those of the second are compelled to make the Royal Colonnade extend along the entire south side of the *Haram*, which it could not have done with the number of columns mentioned by Josephus and the weak vaulting at the south-east angle; and to place the Temple and its colonnades in a position that would have no relation to, and be out of symmetry with, the approaches.

Both views present certain difficulties that cannot, with our present knowledge, be removed. But if the statement of Josephus be correct, that the Temple, with its courts, occupied a square of one stadium, or six hundred feet, the site must have been in the southwest corner of the *Haram*, as proposed by the late Mr. Fergusson.

XIII.

THE HOLY SEPULCHRE.

§ I. Two questions of prime importance in connexion with the Sepulchre of Christ have been much discussed since Korte, in 1728, first expressed his disbelief in the authenticity of the current tradition. One is, whether the present Church of the Holy Sepulchre occupies the site of the buildings erected by Constantine, on what he believed to be the scene of our Lord's crucifixion and burial. The other is, whether the spot selected by Constantine was really the garden without the gate in which Christ suffered and was buried.

1. The late Mr. Fergusson maintained that the "Dome of the Rock," in the *Haram esh-Sherif*, on the eastern hill, was the Church of the Resurrection built by Constantine; that the other buildings were near it, but had been destroyed; and that there had been a transference of site to the western hill prior to the capture of the city by the Crusaders. This view was accepted by few scholars, and it could only be supported by a somewhat strained interpretation of the narratives of the early writers and pilgrims. The classical character of the structural portions, and of many of the decorative details of the Dome of the Rock, and Mr. Fergusson's deservedly high reputation as an authority on architecture, did however give rise to a certain degree of uncertainty in the minds of many modern travellers. All doubt has now been dispelled by the discovery, in an ancient church at Medeba, of a map of Palestine in mosaic, which appears to be as old as the first part of the fourth century, and cannot be later than the

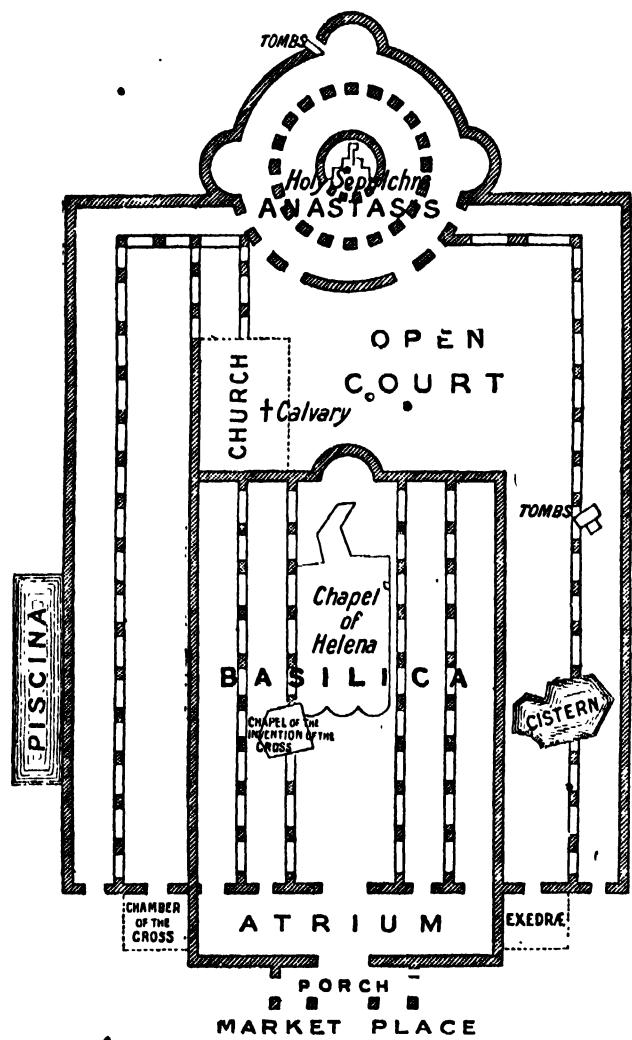
sixth century. This map includes a plan of Jerusalem, which shows Constantine's great church on the site now occupied by the Church of the Holy Sepulchre. But, apart from the evidence of the plan, the statements of Eusebius, Jerome, the Bordeaux Pilgrim, whose progress along the main street of the city can now be traced, St. Paula, and Eucherius, distinctly place Golgotha, and the group of churches on the western hill, to the north of the modern Sion.

2. The churches are described by Eusebius (*Life of Constantine*, iii. 25-40), who was at Jerusalem when they were built, and was present at their consecration. They were also seen, before their partial destruction by the Persians in 614, by several pilgrims whose brief notices of what they saw are still extant. One of the pilgrims, St. Sylvia, gives a most interesting description, unfortunately mutilated, of the services in the church during Easter Week.

3. Eusebius mentions two churches, the Anastasis, or Church of the Resurrection, and the Basilica, or Martyrium, which was dedicated to the Cross, and is alluded to by St. Sylvia as "the great church in Golgotha behind the Cross." At this time the rock upon which the Cross was supposed to have been set up, was apparently separated from the Anastasis by an open space where service was occasionally held. Later in the century, or very early in the fifth century, the Church of Golgotha, which is described as lying between the Anastasis and the Martyrium, was built over the rock.

4. The sacred cave, or tomb, was covered with

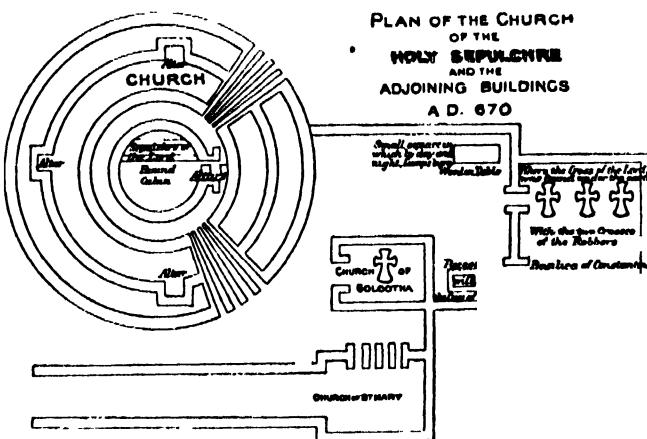
choice marbles, so that the rock could not be seen; and round it was built a small circular chapel which, according to Antoninus, had the appearance of a goal or winning-post on a racecourse. This chapel stood in the Anastasis, which was itself beautified with choice columns and much ornament, and decorated with all kinds of adornments. In many restorations the Anastasis is represented as a great hemicycle; but it seems more reasonable to suppose that it was a circular church with the Chapel of the Sepulchre in the centre.



Restoration of Constantine's Churches as existing in the fifth century.

This seems to be indicated by the orders of Constantine that "a house of prayer worthy of God should be erected round about" (*αὐφι*) "the cave of salvation on a scale of rich and imperial costliness" (*Life*, iii. 29). The church as restored by Modestus [note 7] was certainly circular, and it seems most probable that it was rebuilt on its original plan. The circumstances attending the restoration were not such as to lead to the belief that the Church of Modestus was larger and grander than that of Constantine.

5. To the east of the Anastasis there was a large open court, paved with polished stone, which had porticoes or colonnades on its north, west, and south sides. On the east side was the Basilica, or Martyrium, which was a lofty building of great length and width. The internal faces of the walls were covered with variegated marbles, and the roof had a panelled ceiling which was richly carved and gilded. The Basilica was entered from the east by three doors, and at its western end were the apse and altar. Here, too, was the "hemisphere," with its twelve columns surmounted by silver bowls, which Eusebius calls "the main point of the whole building." Various explanations of this word have been given, none quite satisfactory. It may be inferred from the Breviary (about A.D. 530) that it was connected with the cave in which the three crosses are said to have been found; and it may possibly have been a great baldachin or canopy supported by twelve columns with silver capitals that covered the altar and the entrance to the cave which



was situated in the apse. In front of the eastern doors of the Basilica there was an *atrium*, or small court with porticoes on each side, and *exedrae*, at its north and south ends, in one of which the cross was kept. Before the atrium was the *propylaeum*, or main entrance, in the midst of "the wide market-place," that is, in the main street which ran southward from the Damascus Gate, and had a covered colonnade on either side.

6. The Church of Golgotha is first distinctly mentioned in the "Epitome of Eucherius" (about A.D. 410). It is described in the Breviary as a large hall; and Theodosius (A.D. 530) states that it was under the same roof as the Sepulchre.

7. After the retreat of the Persians, who partially destroyed the buildings in A.D. 614, the churches were restored by Modestus, and they were seen after their restoration by Arculfus, who visited Jerusalem about 670, and furnished a plan of them. The plan

shows the Anastasis as a circular church, and the Basilica and Golgotha as separate buildings with doors opening on to a paved court. Modestus evidently devoted most of his energy to a restoration of the Anastasis, and rebuilt the Basilica on a smaller scale, with its doors on the west instead of on the east side, as in the original building. The great value of the plan of Arculfus consists in its showing that the Anastasis has always preserved its original form and position, and that in all the reconstructions the line of the south wall of Constantine's basilica has been retained.

8. About A.D. 1010 the churches were destroyed by the mad Khalif el-Hâkim; but they were afterwards rebuilt, with the exception of the Basilica, on a smaller scale and slightly different plan. The new buildings were seen and described by Snowulf (A.D. 1102-3), and the Russian Abbot Daniel (A.D. 1106-7). During the Latin occupation of Jerusalem the churches were remodelled, and all the holy places were brought under one roof. This great building remained almost intact until it was partially destroyed by fire in 1808. The restoration was completed in 1810, when the church assumed its present form.

9. The general conclusion must be that the Church of the Holy Sepulchre stands upon the ground occupied by Constantine's churches. The Rotunda preserves the original form and size of the Anastasis, or Church of the Resurrection, and Golgotha retains its position; but the Basilica, or Martyrium, has been replaced by the Greek church, which stands partly on the open court and partly on the site of Constantine's great church. This change became necessary when it was decided to bring all the holy places together under one roof, and the eastern limit of the new church was determined by the entrance to the cave in which, according to tradition, the crosses were found. The entrance, which was originally in the apse of the Basilica [note 5], is now near the east end of the processional aisle that surrounds the presbytery and apse of the Greek church. The walls in the Russian property are a portion of the walls of the Basilica; and some of the pavement of the court, and one of the reservoirs mentioned by the Bordeaux Pilgrim (A.D. 333), have also been found. The second reservoir referred to by the pilgrim is probably the well-known cistern of Helena.

§ II. The second question involves a consideration of the information contained in the Bible with regard to the position of the garden (John xix. 41) in which our Lord suffered and was buried.

1. The sacred spot was without the gate (Heb. xiii. 12; cf. Mark xv. 20; Luke xxiii. 26, 33; John xix. 17, 20), that is, it was outside the second wall of

Josephus [p. 53, note 4], for the third wall had not been built at the time of the Crucifixion. It was "nigh to the city" (John xix. 20), near a frequented thoroughfare leading to the country, and visible from "afar off" (Matt. xxvii. 39; Mark xv. 29, 40; Luke xxiii. 48, 49), as well as from the Temple, or from some point near at hand whence the "chief priests" could look on and mock Him without incurring the risk of ceremonial defilement (Matt. xxvii. 41; Mark xv. 31; cf. John xviii. 28). In the garden was the rock-hewn tomb "wherein was never man yet laid" (Luke xxiii. 53, etc.). The only indication of direction, if it be one, is the supposition that as in the wilderness the sin-offering was burned without the camp and to the north of the altar, so at Jerusalem Christ suffered without the walled city and to the north of the altar of the Temple.

2. Jesus, after having been seized in Gethsemane by the Temple guard of priests and Levites (Luke xxii. 52), was first led away to the house of Caiaphas the high priest. Afterwards, when day broke, He was brought before the Sanhedrin, and questioned by the chief priests and scribes (Luke xxii. 66). He was then taken to the Praetorium, and handed over to the Roman authorities. Here He was brought before Pilate, who, after giving sentence, delivered Him to the Roman soldiers to be crucified. The soldiers, after having mocked Him, apparently in the presence of the whole garrison (Matt. xxvi. 27; Mark xv. 16), led Him away to suffer death upon the cross.

3. The house of Caiaphas and the place at which the Sanhedrin assembled were probably the house of the high priest and the Council House mentioned by Josephus (*Bcl. Jud.* ii. 17, § 6; v. 4, § 2). These places were near "Wilson's Arch" [p. 68, note 8]. The Praetorium was probably Herod's palace, which was the usual residence of the Roman procurator when at Jerusalem. An interesting illustration of the trial of Christ by Pilate occurs in Josephus (*Bcl. Jud.* ii. 14, §§ 8, 9). The historian describes how Gessius Florus, whilst residing in the palace, erected a judgment-seat (*Bema*) in front of it, and took his seat thereon; and how the chief priests and men of influence then came and stood before the judgment-seat (cf. John xix. 13, where the Bema is said to have been placed on "the Pavement" called Gabbatha). On that occasion Florus had Jews of equestrian rank flogged and nailed to the cross in front of the Bema.

4. The Antonia, which some writers believe was the Praetorium, contained the barracks of the garrison [p. 55, note 6]. It was also the state prison, and the residence of the commandant. There is no indication that it was ever the residence of the Procurator, who would naturally select as his quarters the more

commodious palace on the western hill. A tradition of the fourth century, possibly from some confusion between the palace of Herod and that of Agrippa, places the Praetorium in the valley to the east of the main street of the city. Later tradition identifies it with the Antonia, and the *Via Dolorosa* with the streets leading from the site of the fortified barrack to the Church of the Holy Sepulchre. Possibly Christ, after having been sentenced by Pilate in Herod's palace, was taken to the Antonia, where the two thieves would naturally be confined, and thence led out to be crucified.

5. At the time of the Crucifixion the main roads from Jerusalem were those running to the north, to Bethlehem and the south, to the Jordan Valley, and westward to the coast. The great north road left the city by a gate in the second wall, which was probably on the line of the present street from the Damascus Gate. Outside the walls it appears to have been joined by two roads,—one from the Antonia, which kept to the eastern hill without descending into the Tyropceon Valley, and the other from the Upper City which passed out by the Gate Gennath, and ran through the gardens from which that gate may have derived its name. By the side of one of these roads Christ was probably crucified.

6. The Church of the Holy Sepulchre is within the modern walls, but, with our present information, no one can say whether the site was within or without the second wall of Josephus. No certain trace of that wall has yet been found, and the point in the first wall at which it commenced is uncertain. As far as the natural features of the ground are concerned, the site may have been outside the wall, as the founder of the church evidently believed it to be; and, in this case, it would have been within easy reach of the Praetorium (Herod's palace), and close to the road running northward from the Gate Gennath. A strong, though not a conclusive argument, that the traditional site was outside the second wall, is the existence of two, if not of more groups of undoubted rock-hewn tombs of early date in or near the church. To this may be added the statement of Cyril of Jerusalem, some twenty years after the dedication of the churches, that traces of the original garden could then be seen.

7. At the time of the Crucifixion, the "place which is called the Skyl," that is, Golgotha or Calvary, was apparently a well-known spot outside the second wall. And, if Origen may be trusted, it derived its name from a Jewish tradition that Adam was buried there. It may perhaps be inferred from the words of Origen and Tertullian, who wrote before the discovery of the sepulchre, that the position of Golgotha was well

known, in their day, to Jews and Christians; but the inference is by no means certain.

8. According to Eusebius, certain ungodly and impious persons determined to hide the "cave of salvation" (*τὸ σωτῆρος ἄντρον*) from the eyes of men. "Having expended much labour in bringing in earth, from outside, they cover up the whole place; and then, having raised this to a certain height, and having paved it with stone, they entirely conceal the Divine cave (*τὸ θεῖον ἄντρον*) beneath a great mound. Next, as if nothing further were left for them to do, they prepare above ground a dreadful thing, a veritable sepulchre of souls, building to the impure demon called Aphrodite a dark shrine of lifeless idols, and offering their foul oblations on profane and accursed altars." He then goes on to say that Constantine, "being inspired by the Divine Spirit," and "calling upon God to help him," gave orders that the place should be purified. The temple was thrown down the statues were destroyed, and the materials, both wood and stone, as well as the "actual ground, earth and all," upon which the temple had been built, were removed and carried away to a distant spot. Then, "as one layer after another was laid bare, the place which was beneath the earth appeared; then forthwith, contrary to all expectation (or hope), did the venerable and hallowed monument (*μαρτύριον*) of our Saviour's resurrection become visible, and the most holy cave received what was an exact emblem of His coming to life."

Constantine, in his letter to Macarius, writes "that the token of that most holy Passion, long ago buried underground, should have remained unknown for so many cycles of years, until it should shine forth to His servants now set free through the removal of him (Licinius) who was the common enemy of all, truly transcends all marvel." And he expresses his anxiety to adorn, "with splendour of buildings, that sacred spot which, under Divine direction, I relieved as it were from an incumbent load, even from the disgraceful adjunct of an idol" (*Life of Constantine*, ii. 26-30).

Elsewhere (*Theophania*, Lee's translation, p. 199) Eusebius writes of "the rock standing out erect and lone on a level land, and having only one cave in it," as if it had been previously isolated for some purpose, or was naturally an isolated rock. It may be remarked that Eusebius always uses the word *ἄντρον*, "cave," and not the more usual *μνημεῖον*, or *τάφος*, or the Sepulchre; and that although he mentions the "cave of the Nativity" at Bethlehem, and the cave in which Christ taught the disciples on the Mount of Olives, in his earlier writings, he makes no allusion in them to the Sepulchre. The omission is

certainly remarkable if the site of the tomb was known.

9. The description by Eusebius of the discovery of the Sepulchre, and the statements of the historians of the fifth century, indicate a belief on their part that the result of the excavations carried out by Constantine's command, was, unexpected and due to Divine inspiration and guidance. Still it can scarcely be imagined that Constantine and his advisers would have elected to destroy a temple and search for a tomb beneath it, if they had not been guided by some tradition, very possibly an erroneous one, of the site of Golgotha. If there had been any doubt respecting the authenticity of the tomb in the fourth and fifth centuries, or if Constantine had been the "victim of a pious fraud," the silence of the Emperor Julian, and of the Gnostic and Pagan writers, on the subject is unaccountable.

10. Whether the true site of Golgotha was lost during the seventy years that elapsed between the Roman siege by Titus, and the reconstruction of Jerusalem as *Ælia* by Hadrian, is uncertain. Much has been written on both sides of the question without any very definite result. Hadrian could have had no motive for building a temple above the tomb of Christ; and he would hardly have erected one over an obscure spot which is not mentioned in the Old Testament, the Apocrypha, or Josephus, with the special object of insulting the Jews whose rebellion he had so completely crushed.

11. In view of the absence of any indication of the course of the second wall of Josephus, the principal argument against the traditional site seems to be that it is not, as might have been expected, due north of the altar of the Temple, but rather to the west-north-west. This argument seems to the writer an important one, and it is suggested here that the tradition followed by Constantine and his advisers was unreliable.

12. If the traditional site cannot be accepted, where is the true one to be sought? Four answers to this question have been proposed. M. Renan (*Vie de Jésus*, p. 269) suggested some spot near the northwest angle of the present wall, or on the hillside above the *Birket Mamilla*. Mr. Fergusson advo-

cated one in the *Haram*, close to the *Sakhra*, and immediately outside of the Temple wall, which, according to his theory, was also the wall of the city. Otto Thenius, in 1849, identified Golgotha with the knoll above Jeremiah's grotto, and his view has been adopted and advocated by Felix Howe, General Gordon, and Colonel Conder. Bishop Gobat placed the scene of the Crucifixion directly north of the Temple, outside the present walls, and on the rising ground to the east of Jeremiah's grotto.

Neither of these sites can claim the support of the faintest echo of any tradition; but two of them are situated almost due north of the altar. One of the latter, however, must, to all appearances, have been within the walls as reconstructed by Herod. There is not a shred of evidence to connect either of the proposed sites with Golgotha, but, if there be any truth in what some might call the sentimental prepossession that Christ suffered and was buried at some spot directly north of the altar of the Temple, the view of the late Bishop Gobat has most in its favour.

13. In the opinion of the writer, Christ was possibly taken from Herod's palace to the Antonia, and then led out to be crucified along the road to the north which followed the eastern hill without descending to the Tyropœon Valley. The exact spot where the crosses were erected on the side of the road was possibly within, perhaps without, the present wall of the city. There is not the slightest indication that Christ was crucified on a knoll or on any kind of elevation, and there is no reason to suppose that on this occasion the Roman soldiers departed from the usual custom of crucifying in close proximity to a road.

Whether any further evidence with regard to the position of Golgotha may come to light in the years to come, it is impossible to say. But, wherever the true site may be, the Church of the Holy Sepulchre must always remain an historical monument of the deepest interest. For more than fifteen centuries it has been regarded by Christians of every persuasion as covering the holiest spot on earth; and it has, directly or indirectly, given rise to wars which have largely influenced the progress of nations and affected the history of the world.

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NOTE.—This Index is intended to include every occurrence of each geographical name in the Authorized Version of the Old Testament, Apocrypha, and New Testament. In the tribes of Israel, and other cases, such as Aram, the name of the alleged progenitor of the tribe is included in the references. The number of the map in which the name appears is given at the close of the references, thus, [9, 23]. The words "probably," "possibly," and "perhaps" are used to denote greater or less degrees of evidence for the identification of a modern with an ancient site or name. Modern names are printed in italics.

AALAR ('אַלָּר, R.V. **ALLAB**), 1 Esdr. v. 36. A place from which some of the Captivity returned. Elsewhere probably Immer.

ABANA (אַבָּנָה, R.V. **ABANAH**, *marg.* ΑΜΑΝΑΗ), one of the rivers of Damascus. The name is retained in the *Nahr Baniyas*, or *Abanias*, one of the seven streams drawn off from the *Barada* (2 K. v. 12). [3, 9.]

ABARIM (אַבָּרִים), MOUNTAINS or: mountains E. of Jordan, more particularly the range of Mt. Nebo (*Jebel Neba*) (Num. xxvii. 12, xxxiii. 47, 48; Dout. xxxii. 49). Elsewhere Ije-abarim. (Jer. xxii. 20, "passages," R.V. "Abarim.")

ABDON (אַבְדָּן), in Asher (Josh. xxi. 30; 1 Chr. vi. 74). In Josh. xix. 28 perhaps Hebron or Ebron. It is now *Khurbet 'Abdeh*, about 10 miles N. of 'Akka.

ABEL (אַבֵּל), THE GREAT (1 Sam. vi. 18). The LXX., Targum, R.V., and most modern scholars read here *Eben*, "stone;" cf. vers. 14, 15.

ABEL (אַבֵּל), 2 Sam. xx. 14, 15, 18. A place elsewhere fully named Abel-maim and

ABEL-BETH-MAACAH (אַבֵּל בֵּית מָאָכָה, R.V. **A-B. MAACAH**), 2 Sam. xx. 14, 15, 18; 1 K. xv. 20; 2 K. xv. 29), near Dan: now *Abil*, 6½ miles W. of *Baniyas*. [9.]

ABEL-CHERAMIM (אַבֵּל-כְּרָמִים), in R.V. only. In A.V., "plain of the vineyards," E. of Jordan (Judg. xi. 83), probably *Abil*, 12 miles E. of Gadara.

ABEL-MAIM (אַבֵּל-מַיִם), 2 Chr. xvi. 4. Identical with Abel-beth-Maacah. [9.]

ABEL-MEHOLAH (אַבֵּל-מְהוֹלָה), in the Jordan Valley, the native place of Elisha (Judg. vii. 22; 1 K. iv. 12, xix. 16). Now 'Ain el-Helweh, 9½ miles S. of Bethshean.

ABEL-MIZRAIM (אַבֵּל-מִזְרָיִם), Gen. 1. 11. Not known.

ABEL-SHITTIM (אַבֵּל-שִׁתִּים), Num. xxxiii. 49. Usually called Shittim. Now *Kefrein*, E. of Jordan, at N. end of the *Ghor-es-Seiceban*.

ABEZ (אַבֵּז, R.V. **Ebez**), in Issachar (Josh. xix. 20). Not known.

ABILENE ('Αβιληνή), a district of which the capital was *Abila*, near *Nehy Abil*, in the *Suk Wady Barada* (Luke iii. 1). [19.]

ABRONAH. *See* Ebronah (Num. xxxiii. 34, 35).

ABRONAS. *See* Arbonai (Judith ii. 24).

ACAD (אַכָּד), a chief city of the land of Shinar (Gen. x. 10). It was near *Abu Habba*, about 16 miles W. of Baghdad. [1, 6.]

ACCANON (הַ אַקְכָּנוֹן), 1 Macc. x. 89. The Greek form of Ekron.

ACCO (אַכְּוֹן, R.V. **Acco**), Judg. i. 31, allotted to, but never occupied by, Asher: afterwards Ptolemais, now 'Akka and S. *Jean d'Acre*. [9, 19.]

ACELDAMA ('Ακελδαμά, R.V. **AKELDAMA**), Acts i. 19. Greek form of אַכְלָדָם = field of blood, "the bloody field," now *Hakk ed-Dumm*. [23, 27.]

ACONIA ('Ακγία), a Roman province, which included the Peloponnesus and the greater part of Hellas proper (Acts xviii. 12, xix. 21; Rom. xv. 26, xvi. 5, where the true reading is Asia; 1 Cor. xvi. 15; 2 Cor. ii. 1, ix. 2, xi. 10; 1 Thess. i. 7, 8).

ACHEMETHA (אַחְמֵתָה), Ezra vi. 2. Elsewhere Ecbatana.

ACONOR, VALLEY OF (אַכְוֹר), Josh. vii. 24, 26, xv. 7; Is. lxv. 10; Hos. ii. 15. Now *Wady Kelt*.

ACHSHAPH (אַחְשָׁף), in Asher (Josh. xi. 1, xii. 20, xix. 25). Possibly *Haifa* at foot of Carmel.

ACUZIB (אַקְצָב). 1. In the low country of Judah (Josh. xv. 44; Mic. i. 14). Probably elsewhere Chezib and Chozeba. Perhaps 'Ain Kereb. 2. In Asher (Josh. xix. 29; Judg. i. 31). *Et-Zib*, on sea-coast N. of 'Akka. [9.]

ADADAH (אַדְּדָה), in the S. of Judah (Josh. xv. 22). Possibly 'Ad'adah, E. of Boersheba.

ADAM (אַדָּם) on the Jordan (Josh. iii. 16). Probably *Tell Dámieh*.

ADAMAH (אַדָּמָה), in Naphtali (Josh. xix. 36). Now *ed-Dámieh*, 5 miles W. of Tiberias.

ADAMI (אַדָּמִי, R.V. **ADAMI-NEKEB**), in Naphtali (Josh. xix. 33). Now *Khurbet Admah*.

ADAR (אַדָּר, i.e. Addar, as in R.V.), in the "South" of Judah (Josh. xv. 3). Elsewhere Hazar-addar. Not known.

ADASA ('Αδασά), in Judea (1 Macc. vii. 40, 45). Now *Khurbet 'Adasah*, 6½ miles from Beth-horon, on the way to Jerusalem.

ADDAN (אַדָּן), a place from which some of the Captivity returned (Ezra ii. 59). In Neh. vii. 61 the name is *ADDON*.

ADIDA ('Αδίδα), in the low country of Judah (1 Macc. xii. 38, xiii. 13). Elsewhere probably Adithaim, and Hadid. Probably *Hadithet*, E. of Lydda.

ADITHAIM (אַדִּתָּיִם), in the low country of Judah (Josh. xv. 36). Elsewhere probably Adida and Hadid.

ADMAN (אַדְמָן), in the plain of Jordan (Gen. x. 19, xiv. 2, 8; Deut. xxix. 23; Hos. xi. 8).

ADORA ('Αδωρα), 1 Macc. xiii. 20. Elsewhere Adoraim.

ADORAIM (אַדְרָיִם), 2 Chr. xi. 9. Now *Dura*, 5 miles W. of Hebron. [9.]

ADRAMYTTIUM ('Αδραμύττιον), a sea-port (Acts xxvii. 2). Now *Edremitid*, at the head of the Gulf of Edremit in Asia Minor.

ADRIA (אַדְרִיאָה), Acts xxvii. 27, that part of the Mediterranean bounded by the coasts of Sicily, Italy, Greece, and Africa.

ADULLAM (אַדְלָם), in the low country of Judah (Josh. xii. 15, xv. 35; 2 Chr. xi. 7; Neh. xi. 30; Mic. i. 15; 2 Macc. xii. 38: comp. Gen. xxxviii. 1, 12, 20). The site of a cave memorable in David's history (1 Sam. xxii. 1; 2 Sam. xxiii. 13; 1 Chr. xi. 15). Elsewhere Odollam. Now *Khurbet 'Ati el-Ma*, about 8 miles N.E. of Beit-jibrin.

ADUMMIN, THE GOING UP TO (אַדְמָמִין,Josh. xv. 7, xviii. 17. Now *Tal'at ed-Dumm*, "the ascent of blood," on the road from Jericho to Jerusalem.

AKENO (אֲנוֹ), "near Salim," apparently W. of the Jordan (John iii. 23). Not known.

AGARENES (*אֲגָרְנֵס*), Bar. iii. 23. Descendants of Hagar. Elsewhere Hagarenes.

AHAVA (אַהֲבָה), Ezra viii. 15, 21, 31. Elsewhere, perhaps, Avah and Ivah; and now possibly *Hitt* on the Euphrates. [12.]

AHILAH (אֲהִילָה), in Asher (Judg. i. 31), possibly *Gush-huleb*, Giscala, now *el-Jish* near Safed.

AI (אֵי), a very ancient city of Canaan, situated E. of Bethel (Josh. vii. 2-5, viii. 1-29, ix. 8, x. 1, 2, xii. 9; Ezra ii. 28; Neh. vii. 32); not impossibly *et-Tell*, a mound of ruins E. of *Betlin*. It is spelt Hui (R.V. Ai) in Gen. xii. 8, xiii. 3, and is called also Aiath and Aija. [9, 23.]

2. (אֵי), a place near Heshbon (Jer. xlix. 8).

AIATH (אֵית), the ancient Ai (Is. x. 28).

AIJA (אֵיָה), another variation of the name of Ai (Neh. xi. 31).

AIJALON (אִיָּלְוָן), allotted to Dan, and assigned to the Kohathites, but ultimately taken by the Philistines (Josh. xix. 42, xxi. 24; Judg. i. 35; 1 Chr. vi. 60, viii. 13; 2 Chr. xi. 10, xxviii. 18). Valley of A. (Josh. x. 12). Elsewhere incorrectly Ajalon. Now *Yâdô*, 14 miles N.W. by W. of Jerusalem. [9.]

2. In *Zebulun*, burial-place of a judge of very similar name (Judg. xii. 12). Not known.

AIN (אֵין = the spring), on the E. boundary of the Promised Land, near Riblah (Num. xxxiv. 11). Possibly the *Ain el-'Asy*, source of the Orontes.

2. In S. of Judah, allotted to Simeon and assigned to the priests (Josh. xv. 32, xix. 7, xxi. 16; 1 Chr. vii. 32). Perhaps also called ASHAN.

AJALON (אִיָּלְוָן, i.e. Ajalon, as in R.V.), Josh. x. 12, xix. 42; 2 Chr. xxviii. 18. Elsewhere more accurately Ajalon.

AKRABBIM, THE ASCENT OF (אַקְרָבִים הַלְּבָבָן), a pass on the S. boundary of the Promised Land and of Judah (Num. xxxiv. 4; Josh. xv. 3; Judg. i. 36). Elsewhere *Mmaleh-Akrabbim*. Now possibly the *Nâkâh es-Sufî*, or the line of cliffs 11 miles S. of the Dead Sea.

ALAMMELECH (אַלְמְלֵךְ), in Asher (Josh. xix. 26).

ALEMA (*Αλέμα*), in Gilead (1 Macc. v. 20). Possibly *Kefr el-Ma*, E. of the Sea of Galilee.

ALEMETH (אַלְמֵת, i.e. Allometh, as in R.V.), an altered form of the name ALMON (1 Chr. vi. 60). Possibly *'Almit*, N.E. of *Anâta*. [23.]

ALEXANDRIA (אַלְקָנְדְּרִיאָה), 8 Macc. ii. 30, iii. 1, 21; Acts vi. 9, xviii. 21. *Alexandria*.

ALIAH (1 Chr. i. 51). See Alvah.

ALLON (אַלְלָן), in Naphtali (Josh. xix. 33). Should probably be taken with the following word, either "the oak in Zaanannim" (R.V.), or "the oak of Bezanannim" (R.V. *marg.*). In Judg. iv. 11, A.V. has it "the plain of Z." but R.V. as above.

ALLON-BACUTH (אַלְלָן בָּקָעַת, R.V. A.-BACUTH), "oak of weeping," below Bethel (Gen. xxxv. 8), where Rebekah's nurse Deborah was buried.

ALMON (אַלְמֵת), a priests' city in Benjamin (Josh. xxii. 18). Elsewhere Alemeth. [23.]

ALMON DIBLATHAIM (אַלְמֵת דִּבְלָתָהִים, i.e. A. Diblathaim), one of the halting-places of Israel between Dibon-gad and the range of Abarim (Num. xxxiii. 46, 47). Probably identical or connected with Beth-D.

ALOTH (אַלּוֹת), a place which, with Asher, formed one of Solomon's commissariat districts (1 K. iv. 16). Probably should be Beuloth, as in R.V.

ALUSH (אַלּוּשׁ), one of the halting-places of Israel between Egypt and Rephidim (Num. xxxiii. 13, 14). Not known.

ALVAH (אַלְוָה), a place in Edom (Gen. xxxvi. 40). Elsewhere Aliah. Not known.

AMAD (אַמָּד), in Asher (Josh. xix. 26).

AMALEK (אַמָּלֵךְ), a roving tribe connected with Esau, occupying the peninsula of Sinai (Gen. xxvvi. 12, 16; Exod. xvii. 8-16; Num. xxiv. 20; Deut. xxv. 17, 19; Judg. iii. 13, v. 14; 1 Sam. xv. 2, 3, 5, 20, xxviii. 18; 2 Sam. viii. 12; 1 Chr. i. 36, xviii. 11; Ps. lxxiii. 7). Also

AMALEKITES, THE (אַמָּלְקִיטִים), Gen. xiv. 7; Num. xiii. 29, xiv. 25, 43, 45; Judg. vi. 3, 33, vii. 12, x. 12, xii. 13; 1 Sam. xiv. 48, xv. 6-8, 15, 18, 20, 32, xxviii. 8, xxx. 13, 18; 2 Sam. i. 1, 8, 13; 1 Chr. iv. 43.

AMAM (אַמָּם), in the S. of Judah (Josh. xv. 26).

AMANA (אַמָּנוֹן), a mountain, apparently in Lebanon (Cant. iv. 8).

AMATHIS, THE LAND OF (אַמָּתִיס חֶרְבָּה); 1 Macc. xii. 25. Elsewhere, as in R.V., Hamath.

AMMAN, THE HILL OF (אַמְּמָן נִמְּמָה), not far from Gibeon (2 Sam. ii. 24). Not known.

AMMON (אַמּוֹן), the nation which descended from Lot (Neh. xiii. 23; Ps. lxxxiii. 7; Judith v. 2, vi. 5). CHILDREN OF A. or SONS OF A. (אַמּוֹנִים), Gen. xix. 38; Num. xxi. 24; Deut. ii. 19, 37, iii. 11, 16; Josh. xii. 2, xiii. 10; Judg. iii. 18, x. 6, 7, 9, 11, 17, 18, xi. 4-6, 8, 9, 12-15, 27-33, 36, xii. 1-3; 1 Sam. xii. 12, xiv. 47; 2 Sam. viii. 12, x. 1-3, 6, 8, 10, 11, 14, 19, xi. 1, xii. 9, 26, 31, xvii. 27; 1 K. xi. 7, 33; 2 K. xxiii. 13, xxiv. 2; 1 Chr. xviii. 11, xix. 1, 2, 3, 6, 7, 9, 11, 12, 15, 19, xx. 1, 3; 2 Chr. xx. 1, 10, 22, 28, xxvii. 5; Is. xi. 14; Jer. ix. 26, xxv. 21, xlix. 6; Dan. xi. 41; Amos i. 13; Zeph. ii. 8, 9; Judith i. 12, v. 5, vii. 17, 18; 1 Macc. v. 6.

AMMONITES (אַמּוֹנִים, also אַמּוֹן, and אַמּוֹת), Deut. ii. 20; 1 Sam. xi. 11; 1 K. xi. 1, 5; 2 Chr. xx. 1, xxvi. 8, xxvii. 5; Ezra ix. 1; Neh. iv. 7; Jer. xxvii. 3, xl. 11, 14, xli. 10, 15, xliv. 1, 2; Ezek. xxi. 20, 28, xxv. 2, 3, 5, 10; 2 Macc. iv. 26, v. 7. AMONITE (Deut. xxiii. 3; 1 Sam. xi. 1, 2; 2 Sam. xxiii. 37; 1 Chr. xi. 39; Neh. ii. 10, 19, iv. 3, xiii. 1; Judith xiv. 5). AMONITESS (1 K. xiv. 21, 31; 2 Chr. xii. 13, xxiv. 26).

AMORITE, AMORITES (אַמּוֹרִי, i.e. Emorite), the predominant people of Palestine before the conquest (Gen. x. 16, xiv. 7, 18, xv. 16, 21, xlvi. 22; Num. xiii. 29, xxi. 13, 21, 25, 26, 28, 31, 32, 34, xlvi. 2, xxvii. 33, 39; Deut. i. 4, 7, 19, 20, 27, 44, ii. 24, iii. 2, 8, 9, iv. 16, 47, xxxi. 4; Josh. ii. 10, v. 1, vii. 7, ix. 10, x. 5, 6, 12, xi. 3, xii. 2, xiii. 4, 10, 21, xxv. 8, 12, 15, 18; Judg. i. 34-36, vi. 10, x. 8, 11, xi. 19, 21-23; 1 Sam. vii. 14; 2 Sam. xxii. 2; 1 K. iv. 19, xxi. 26; 2 K. xxi. 11; 1 Chr. i. 14; Ezra ix. 1; Ps. cxxxv. 11, cxxxvi. 19; Ezek. xvi. 3, 45; Amos ii. 9, 10; Judith v. 15; 2 Esdr. i. 22, R.V. in this case reads "bitter," *Marah*). Besides the foregoing, the name occurs as follows in the list of nations to be expelled (Exod. iii. 8, 17, xiii. 5, xxiii. 23, xxviii. 2, xxxiv. 11; Deut. vii. 1, xx. 17; Josh. iii. 10, ix. 1, xii. 8, xxiv. 11; Judg. iii. 5; 1 K. ix. 20; Neh. ix. 8).

AMPHIPOLIS (Αμφίπολις), in Macedonia (Acts xvii. 1), 3 miles from the sea, on left bank of the river Strymon, which nearly surrounded it. Now *Yeni Keut*.

ANAB (אַנְבָּה), in the mountains of Judah, originally an abode of Anakim (Josh. xi. 21, xv. 50). Now *'Andb*, 10 miles S.S.W. of Hebron. [9.]

ANAHARATH (אַנְהָרָת), in Issachar (Josh. xix. 19). Now *en-Nâârah*, 5½ miles N.E. of Jezreel.

ANANIAH (אַנְנִיאָה), a Benjamite town, after the return from Babylon (Neh. xi. 32). Now *Beit-Hannina*, near Gibeon.

ANATHOTH (אַנְתּוֹת), priests' city in Benjamin (Josh. xxi. 18; 1 K. ii. 26; 1 Chr. vi. 60; Is. x. 30); native place of two of David's heroes (Anethothite, Antothite, Anetho-
• white, R.V. correctly Anathothite) 2 Sam. xxii. 27; 1 Chr. xi. 25, xii. 3, xxvii. 12); and of Jeremiah the Prophet (Jer. i. 1, xi. 21, 23, xxix. 27, xxxii. 7, 8, 9); re-inhabited after return from Babylon (Ezra ii. 23; Neh. vii. 27, xi. 32; 1 Esdr. v. 18). Now *'Anâta*, 2½ miles N.N.E. of Jerusalem. [9, 23.]

ANEM (אַנְמָה), in Issachar, allotted to the Gereshonites (1 Chr. vi. 73 only). Possibly a contraction of *Eu-gannim*, now *Jenin*; or perhaps *'Anîn*.

ANER (אַנְרָה), in the Western Manasseh, allotted to Kohathites (1 Chr. vi. 70 only). Possibly a variation of *Taanach*.

ANIM (אַנִּים), in mountains of Judah (Josh. xv. 50). Now probably *Ghuwein*, 11 miles S. of Hebron.

ANNAAS (אַנְנָאָס, R.V. SANAAS), 1 Esdr. v. 23. Elsewhere *Has-senaah* and *Senaah*.

ANTI-LIBANUS (Αντίλιβανος), Judith i. 7. Now *Anti-Lebanon*.

ANTIOCH (Αντίοχεια). 1. Capital of Northern Syria, site of first Christian church (1 Macc. iii. 37, iv. 35, xi. 13; 2 Macc. iv. 9, 33, v. 21, viii. 35, xi. 36, xiii. 23; Acts vi. 5, xi. 19, 20, 22, 26, 27, xiii. 1, xiv. 26, xv. 23, 35, xviii. 22; Gal. ii. 11). Elsewhere Antiochia. Now *Antakia*. 2. Antioch in Pisidia (Acts viii. 14, xiv. 19, 21, 2 Tim. iii. 11). Now *Yalovach*.

ANTIOUCHIA (Αντίοχεια, R.V. ANTIOCH), the Greek form of the name Antioch (1 Macc. iv. 35, vi. 63; 2 Macc. iv. 33, v. 21).

ANTIOCHIANS (Αντιοχεῖοι), people of Antioch in Syria (2 Macc. iv. 9, 19).

ANTIPATRIS (Αντίπατρος), on the road between Jerusalem and Caesarea (Acts xxiii. 31). Originally Caphar-Saba, and now *Kul'at Ras el-'Ain*. [19.]

APHARSACHITES (אַפְּרָשָׁכִתִּים), Ezra v. 6, vi. 6; and

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APHARSATHONITES (אֲפָרָשָׁתּוֹנִים), Ezra iv. 9; a tribe of Assyrian colonists of Samaria.

APHARSITES (אֲפָרָשִׁים), Ezra iv. 9. Another tribe of Assyrian colonists. Like the last, unknown.

APHEK (אֲפָק), 1. A royal city of the Canaanites (Josh. xii. 18). Elsewhere probably Aphekah. 2. In N. of Asher (Josh. xix. 30; perhaps also Josh. xiii. 4). Also Aphik. Possibly *Afka* on the N.W. slope of Lebanon. 3. (אֲפָק), "the A.", the site of a Philistine encampment (1 Sam. iv. 1). Perhaps identical with, 4. Site of another Philistine encampment (1 Sam. xxix. 1). 5. On the road between Damascus and Samaria (1 K. xx. 26, 30; 2 K. xiii. 17). Now *Fik*, 6 miles E. of Sea of Galilee. [9.]

APHERAH (אֲפָרָה), in the mountains of Judah (Josh. xv. 53). Elsewhere perhaps Aphok 1.

APHEREMA ('Αφέρεμα), a nome or *topos* added to Judaea from Samaria and Galilee (1 Macc. xi. 34). Probably derived its name from Ephraim or Ophrah.

APHNIK (אֲפָנִיק), in Asher (Judg. i. 31). Elsewhere Aphekah 2.

APHRAH, HOUSE OF (הַבָּיִת לְאַפְרָה), R.V. BETHLE-APHRAH, probably in the low country of Judah (Mic. i. 10).

APOLLONIA ('Απολλωνία), in Macedonia (Acts xvii. 1), in the district of Mygdonia, 30 Roman miles W. of Thessalonica. [21.]

APPH FORUM ('Αππελλόν φόρος, i.e. the marketplace of Appius, as in R.V.), between Puteoli and Rome (Acts xxviii. 15). Its ruins remain near *Treponiti* on the Appian Way. [21.]

AR (אָר), and AR OF MOAB (אָר מֹאָב), one of the chief towns of Moab (Num. xxi. 15, 28; Deut. ii. 9, 18, 29; Is. xv. 1), and on its northern boundary. A later Ar is now *Rabba*, N. of *Kerak*.

ARAB (אָרָב), in the mountains of Judah (Josh. xv. 52). Now probably *Khurbet er-Habiyeh*, S. of Hebron. (Arbite, 2 Sam. xxiii. 35.)

ARABAH (אֲרָבָה), in the A.V. in Josh. xviii. 18 only, but in the Hebrew of constant occurrence. It has usually the definite article—"the Arabah"—and in that case signifies the great Jordan depression, the *Ghōr* of the Arabs. This our translators did not recognize, and they render it indiscriminately "the plain," "the desert," "the champaign," etc. R.V. correctly translates "the Arabah" in Deut. i. 1, ii. 8, iii. 17, iv. 49, xi. 30; Josh. iii. 16, vii. 14, xi. 2, xii. 1, 8, xviii. 18; 2 Sam. ii. 29, iv. 7; 2 K. xiv. 25, xxv. 4; Jer. xxxix. 4, iii. 7. The portion of the depression S. of the Dead Sea still retains the name of 'Arabah.

ARABATTINE (אֲרָבָתִין), i.e. Akrabattine, as in R.V.), a district of Idumea (1 Macc. v. 3). Probably connected with Akrabbim. There were two places of this name. See *Arbattis*.

ARABIA (אֲרָבָה), 1 K. x. 15; (אֲרָבָה), 2 Chr. ix. 14; Is. xxi. 19; Jer. xxv. 24; Ezek. xxvii. 21; ('Αράβια), Judith ii. 25; 1 Macc. xi. 16; 2 Macc. xii. 11; 2 Esdr. xv. 29; Gal. i. 17, iv. 25. [18.]

ARABIAN (אֲרָבִיאָן), Is. xiii. 20; Jer. iii. 2; ARABIANS (אֲרָבִיאָנִים), Neh. ii. 19, iv. 7, vi. 1; (Αράβιοι, &c.), 2 Chr. xvii. 11, xxi. 16, xxii. 1, xxvi. 7; ('Αράβες), 1 Macc. v. 39, xi. 17, 39, xii. 31; 2 Macc. v. 8, xii. 10; Acts ii. 11.

ARAD (אֲרָד), a Canaanite town, seat of a king (Josh. xii. 14; Judg. i. 16; also Num. xxi. 1 and xxxiii. 40, accurately "the Canaanite king of Arad"). Now probably *Tell Arad*, about 16 miles S. of Hebron. [9.]

ARADUS ('Αραδος), 1 Macc. xv. 23. Identical with Arvad.

ARAM (אַרְםָה), the northern part of Mesopotamia, Syria as far as the borders of Palestine, and the district between the Euphrates and the Jordan (Gen. x. 22, 23, xxii. 21 Num. xxiii. 7; 1 Chr. i. 17, ii. 23). Elsewhere translated Syria, and Syrians. See also Mesopotamia, Damascus, Bethrehob, Manah, Geshur, Zobah.

ARAM-MAACHAH. See Syria-Maachah.

ARAM-NAHARAIM (אַרְםָה נָהָרָיִם), the highland between the Euphrates and Tigris, Ps. lx. title. Elsewhere Mesopotamia.

ARAM-ZOBAB (אַרְםָה זָבָבָה), Ps. lx. title. In the N., to the E. of Hamath. Elsewhere Syrians of Zobah.

ARAMITESS (אַרְמִיטֵס), 1 Chr. vii. 14. Elsewhere Syrian.

ARARAT (אַרְרָתָה), Gen. viii. 4; Jer. li. 27. The kingdom which had its centre on the shores of Lake Van. [18.] Elsewhere Armenia; and

ARABATH ('Αραπάθ, R.V. ARARAT), Tob. i. 21.

ARBA, OR ARRABAH, THE CITY OF (עַבָּה, R.V. KIRIATH ARBA), Gen. xxxv. 27; Josh. xv. 13, xxi. 11. Elsewhere Kirjath-arba, i.e. Hebron.

ARDATTIS (אֲרָבָתִין), a district of the Holy Land (1 Macc. v. 23); probably identical with Akrabattine, a toparchy which lay between Neapolis (Shechem) and Jericho.

ARBELA (אֲרְבֵּלה), in Galilee (1 Macc. ix. 2). Now *Irbid*, on W. side of Lake of Gennesareth. [9.]

ARBITE (אֲרָבִית), native of Arab (2 Sam. xxiii. 35).

ARBONAI, THE RIVER ('Αβρωνάς χειραράθος, i.e. Abrona), between Euphrates and the Mediterranean (Judith ii. 24). Not known.

ARCHEVITES (אֲרָכְבִּתִים), Ezra iv. 9, the inhabitants of Ereh; one of the Babylonian cities mentioned in Gen. x. 10. The name is in the Chaldee form.

ARCHI (אֲרָכִי), R.V. THE ARCHITES, Josh. xvi. 2; and

ARCHITE, THE (אֲרָכִית), native of a place called Ereh (2 Sam. xv. 32, xvi. 16, xvii. 5, 14; 1 Chr. xxvii. 33). Now probably 'Ain Arrik, 5 miles W.S.W. of Bethel.

ARDATH (Ardath), 2 Esdr. ix. 26.

AREOPAGUS (δ' Αρειος πάγος), the hill of Ares, or Mars (Acts xvii. 19, comp. 22, where it is rendered "Mars' hill"). The meeting-place of the Upper Council of Athens.

ARGON (אֲרָגָן), a district on the E. of Jordan in Bashan (Deut. iii. 4, 13, 14; 1 K. iv. 13); according to the Targuma Trachonitis, and now possibly the *Lejjeh*. [9.]

ARVAD (אֲרָבָה), Ezeck. xxvii. 8, 11; see also Gen. x. 18; 1 Chr. i. 16. Elsewhere Aradus. Now *Rudd*, an island N. of Tripoli. [2.]

ARVADITE, THE (אֲרָבִיתִים), Gen. x. 18; 1 Chr. i. 16.

ASCALON ('Ασκαλων), the Greek form of Ashkelon (Judith ii. 28; 1 Macc. x. 86, xi. 60, xii. 33).

ASER ('Ασερής). 1. The Greek form of Hazor (Tob. i. 2). 2. The Greek form of Asher (Luke ii. 36; Rev. vii. 6).

ASHAN (אֲשָׁן). 1. In the low country of Judah, probably at its S. extremity (Josh. xv. 42, xix. 7; 1 Chr. iv. 32, vi. 59), unless two

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distinct places are intended. Perhaps also Chorashan. **2.** Perhaps a variation of Ain.

ASHCHENAZ, and ASHKENAZ (אַשְׁכָנָז), a Japhetic people, sprung immediately from Gomer (Gen. x. 3; 1 Chr. i. 6; Jer. li. 27). The name perhaps contains the root of *As-in*.

ASHDOD (אַשְׁדּוֹד), one of the five cities of the Philistines (Josh. xi. 22, xv. 46, 47; 1 Sam. v. 1, 3, 5-7, vi. 17; 2 Chr. xxvi. 6; Neh. xiii. 23, 24; Is. xx. 1; Jer. xxv. 20; Amos i. 8, iii. 9; Zeph. ii. 4; Zech. ix. 6). In Apoc. and N.T. and Greek authors, **AZOTUS**. Now *Esdud*. [9.]

ASHNOTH PISGAH (אַשְׁנָתְּ פִּסְגָּה), R.V. THE SLOPES OF PISGAH, Deut. iii. 17; Josh. xii. 3, xiii. 20; also Deut. iv. 49, "the springs of P." See also Josh. x. 40, xii. 8, "the springs" only. One of the ancient features of the country about the lower part of Jordan. Either 'Ayún *Musá*, or the western slopes of Jebel Neba.

ASHDOTHITES, and ASHDOITES (אַשְׁדּוֹתִים), Josh. xiii. 3; Neh. iv. 7. In the A.V. this Hebrew word is occasionally rendered "Ashdod."

ASHER (אָשֵׁר), the tribe of Jacob's eighth son (Gen. xxx. 13, xxxv. 26, xlvi. 17, lxx. 20; Exod. i. 4; Num. i. 13, 40, 41, ii. 27, vii. 72, x. 26, xiii. 13, xxvi. 44, 46, 47, xxxiv. 27; Deut. xxvii. 13, xxxii. 24). Its allotment lay on the shore of the Mediterranean, from Dor to Zidon; bounded by Manasseh, Issachar, Zebulun, and Naphtali (Josh. xvii. 10, 11, xix. 24, 31, 34, xxi. 6, 30; Judg. i. 31, v. 17, vi. 35, vii. 23; 1 K. iv. 16; 1 Chr. ii. 2, vi. 62, 74, vii. 30, 40, xii. 36; 2 Chr. xxx. 11; Ezek. xlviii. 2, 3, 34). **2.** A place at the E. end of the boundary line between Ephraim and Manasseh (Josh. xvii. 7). Not known.

ASHERITES (אָשֵׁרִים), tribesmen of Asher (Judg. i. 32).

ASHKELON (אַשְׁקָלָן), one of the five cities of the Philistines (Judg. i. 18, xiv. 19; 1 Sam. vi. 17; 2 Sam. i. 20; Jer. xxv. 20, xlvi. 5, 7; Amos i. 8; Zeph. ii. 4, 7; Zech. ix. 5). Now *Aškelón*. [9.]

ASHKENAZ. See Ashchenaz.

ASHNAH (אַשְׁנָה), two cities of Judah (Josh. xv. 33 and 43); both in the maritime low-land, and both unknown.

ASTHAROTH or ASTAROTH (אַשְׁתָּרוֹת), a city in Bashan, the residence of king Og (Deut. i. 4; Josh. ix. 10, xii. 4, xiii. 12), in the tribe of Manasseh (xiii. 31), and allotted to the Gershonites (1 Chr. vi. 71). Also called Be-eshterah. Probably *Tell Asherah* in Jaudan, E. of the Sea of Galilee. [9.]

ASHTEROTH-KARNAIM (אַשְׁתָּרוֹת קָרְנָיִם), a city of the Rephaim (Gen. xiv. 5), known later as Carnaim. It is probably a distinct place from the preceding, perhaps the modern 'Asherah, 7 miles from *Tell Asherah*. [9.]

ASHURITES, THE (אַשְׁעָרִים), 2 Sam. ii. 9. Who these were is uncertain; perhaps, following the Targum of Jonathan, Asherites.

ASIA (אַסְיָה), 2 Esdr. xv. 46, xvi. 1; 1 Macc. viii. 6, xi. 13, xii. 39, xiii. 82; 2 Macc. iii. 3, x. 24; Acts ii. 9, vi. 9, xvi. 6, xix. 10, 22;

26, 27, 31 ("chief of Asia" = Asiarchs, public officers), xx. 4, 16, 88, xxi. 27, xxiv. 18, xxvii. 2; 1 Cor. xvi. 19; 2 Cor. i. 8; 2 Tim. i. 15; 1 Pet. i. 1; Rev. i. 4, 11. In the N.T. Asia is used for the Roman province of Asia, of which Ephesus was capital. In 2 Esdras and the books of Maccabees it is used in its earlier and more extended sense. In Rom. xvi. 5, "Achaia" should be "Asia."

ASKELON. See Ashkelon.

ASPHAR, the pool (Λάκκος Ἀσφάρ) in the wilderness of Tekoa (1 Macc. ix. 33). Unknown.

ASSHUR (אַשְׁׁוּר), the Hebrew form of Assyria (Gen. x. 11; Num. xxiv. 22, 24; Ezek. xxvii. 23, xxxii. 22; Hos. xiv. 3). [21.]

ASSHURIM (אַשְׁׁוּרִים), Gen. xxv. 3.

ASSOS (Ασσός), a seaport town in Mysia, on the N. shore of the gulf of Adramyttium (Acts xx. 13, 14). Now *Bekhram keni*. [21.]

ASSUR (אַשְׁׁוּר, and Ασσούρ). **1.** Ezra iv. 2; Ps. lxxxiii. 8; 2 Esdr. ii. 8; Judith ii. 14, v. 1, vi. 1, 17, vii. 20, 24, xiii. 15, xiv. 3, xv. 6, xvi. 4. An inaccurate version of Asshur. **2.** (Ασσούρ; R.V. ASUR), 1 Esdr. v. 31. Elsewhere Harhur.

ASSYRIA (אַשְׁׁוּר), Gen. ii. 14, xxv. 18; 2 K. xv. 19, 20, 29, xvi. 7-10, 18, xvii. 3-6, 23, 24, 26, 27, xviii. 7, 9, 11, 13, 14, 16, 17, 19, 23, 28, 30, 31, 33, xix. 4, 6, 8, 10, 11, 17, 20, 32, 36, xx. 6, xxiii. 29; 1 Chr. v. 6, 26; 2 Chr. xxviii. 16, 20, 21, xxx. 6, xxiii. 1, 4, 7, 9-11, 21, 22, xxiii. 11; Ezra vi. 22; Neh. ix. 32; Is. vii. 17, 18, 20, viii. 4, 7, x. 12, xi. 11, 16, xix. 23, 24, 25, xx. 1, 4, 6, xxvii. 13, xxvi. 1, 2, 4, 8, 13, 15, 16, 18, xxviii. 4, 6, 8, 10, 11, 18, 21, 33, 37, xxviii. 6; Jcr. ii. 18, 36, 1, 17, 18; Ezek. xxii. 7; Hos. vii. 11, viii. 9, ix. 3, x. 6, xi. 11; Mic. v. 6, vii. 12; Nah. iii. 18; Zeph. ii. 12; Zech. x. 10, 11; 1 Esdr. vii. 15; 2 Esdr. xiii. 40. [12, 14, 18.]

ASSYRIAN, and ASSYRIANS (אַשְׁׁוּרִים, but in Ezek. vi. 32), 2 K. xix. 35; Is. xiv. 25, xxiii. 13, xxx. 31, xxxi. 8, xxxvii. 36, lvi. 4; Lam. v. 6; Ezek. xvi. 28, xxii. 5, 9, 12, 23, xxxi. 3; Hos. vi. 13, xi. 5, xii. 1; Mic. v. 5, 6; 1 Esdr. v. 69; 2 Esdr. xv. 30, 33; Tob. i. 2, 3; Judith i. 7, 11, ii. 1, 4, iv. 1, vii. 17, 18, viii. 9, ix. 7, x. 11, xii. 13, xiv. 2, 12, 19; Eccles. xlviii. 21; 1 Macc. vii. 41.

ASTAROTH. See Ashtaroth.

ATAD, THE THRESHING-FLOOR OF (תְּמִימָה יְהֵ), "beyond Jordan" (Gen. i. 10, 11). Not known.

ATAROTH (אַתָּרוֹת). **1.** E. of Jordan in land of Jazer and Gilead (Num. xxxii. 3, 34). Probably *Khurbet Attarot*. **2.** On boundary of Ephraim and Manasseh (Josh. xvi. 7). In Jordan valley; not known. **3.** On the N. boundary of the children of Joseph (Josh. xvi. 2). Probably the same as Ataroth-addar. **4.** "The house of Joab" (1 Chr. ii. 54). Not known.

ATAROTH-ADDAR (אַתָּרוֹת אֲדָדָר), on boundary of Benjamin, S. of Bethhoron (Josh. xvi. 5, xviii. 13). Now *Khurbet ed-Dáriéh*.

ATHACH (אַתָּחָה), in extreme S. of Judah (1 Sam. xxx. 30). Not known.

ATHENIANS (Αθηναῖοι), Acts xvii. 21.

ATHENS (Αθήναι), 2 Macc. vi. 1, ix. 15; Acts xvii. 15, 16, 22, xviii. 1; 1 Thess. iii. 1. [21.]

ATROT (אַתְּרָתָה), in Gad (Num. xxxii. 35). Accurately Atroth-shophan, as in R.V.

ATTALIA (Ατταλεία), seaport town in Pamphylia (Acts xiv. 25). Now *Adalia*. [21.]

AVA (אַבָּה, i.e. Avva, as in R.V.), in Assyria (2 K. xvii. 24). Not known; perhaps the same place as Ivhah. [12.]

AVEN (אַבָּן). **1.** A contraction for Both-aven = Bethel (Hos. x. 8). **2.** In Egypt (Ezek. xxx. 17), the ancient On and more modern Heliopolis. [7.]

AVEN, THE PLAIN OF (אַבָּן נֶגֶב, R.V. VALLEY OF A), Amo. i. 5. Probably the great plain of Coele-Syria, the *Buk'a*.

AVIM, AVIMS, or AVITER, THE (אַבָּים, i.e. Avvim, as in R.V.). **1.** A tribe of early settlers in Palestine, near Gaza, displaced by the Caphtorim (Deut. ii. 23); a remnant of them not conquered by Joshua (Josh. xiii. 3); a trace of them preserved in a town called "the Avim" in the hills of Benjamin (Josh. xviii. 23). **2.** The people of Ava in Assyria (2 K. xvii. 31).

AVITH (אַבָּית), in Edom (Gen. xxxvi. 55; 1 Chr. i. 46).

AZAL (אַזָּל, R.V. AZEL), Zech. xiv. 5. Nothing is known of it.

AZERAH (אַזְּרָה), in the low country of Judah (Josh. x. 10, 11, xv. 35; 1 Sam. xvii. 1; 2 Chr. xi. 9; Neh. xi. 30; Jer. xxxiv. 7). Probably *Tell Zakariya*, near 'Ain Shems.

AZEM (אַזֵּם), in S. of Judah and Simeon (Josh. xv. 29, xix. 3). Elsewhere Ezem, as in R.V.

AZMAYETH (אַזְּמַיְתָה), apparently in Benjamin (1 Chr. xii. 3; Ezra ii. 24; Neh. xii. 29). Elsewhere Beth-azmaveth and Bethanemos. Now probably *Hizmek*. [9, 23.]

AZMON (אַזְּמוֹן), on the S. boundary of the Holy Land, apparently at its western end (Num. xxxiv. 4, 5; Josh. xv. 4). Possibly identical with Heslumon.

AZNOTH-TABOR (אַזְּנוֹת תָּבוֹר), on boundary of Naphtali (Josh. xix. 31). Not known.

AZMON (Αζμών), the Greek form of Ashdod (Judith ii. 28; 1 Macc. iv. 15, v. 68, x. 77, 78, 83, 84, xi. 4, xiv. 34, xvi. 10; Acts viii. 40). Now *Esdud*.

AZOTR, THE MOUNT (Αζωτόν οὐρανός), 1 Macc. ix. 15. Probably the hill above *Bir et-Zeit*, 4 miles N. of Bethel.

AZZAH (אַזָּה, R.V. GAZA), the more correct form of the name Gaza (Deut. ii. 29; 1 K. iv. 24; Jer. xxv. 20). Now *Ghuszeh*. [9.]

B.

BAAL (בָּאָל), in Simeon (1 Chr. iv. 33). Elsewhere Baalath-beer, and Ramath-negeb.

BAALAH (בָּאָלָה). **1.** Josh. xv. 9, 10; 1 Chr. xiii. 6. Elsewhere Baale of Judah, Kirjath-baal, and Kirjath-jearim. Now perhaps *Kuriet el-Knab*. [9.] **2.** In S. of Judah (Josh. xv. 28). Elsewhere Balah and Bilbah.

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BAALAH, MOUNT (בָּאָלָה), Josh. xv. 11. The ridge that runs W. from Ekron to Jabneel.

BAALATH (בָּאָלָת), in Dan (Josh. xix. 44; 1 K. ix. 18; 2 Chr. viii. 6). Not known.

BAALATH-BEER (בָּאָלָת בְּאֵר), in Simon (Josh. xix. 8). Also Ramath-negeb and Baal.

BAALE OF JUDAH (בָּאָלָה עַדְעָה), 2 Sam. vi. 2. Elsewhere Baalah or Kirjath-jearim.

BAAL-GAD (בָּאָלָה גָּד), in N. of Holy Land (Josh. xi. 17, xii. 7, xiii. 5). Not known; perhaps *Banias*.

BAAL-HAMON (בָּאָלָה חָמוֹן), Cant. viii. 11. Elsewhere possibly Balano; but uncertain.

BAAL-HAZOR (בָּאָלָה חָזָר), 2 Sam. xiii. 23. Now probably Tell 'Asdr.

BAAL-HERMON, MOUNT (בָּאָלָה הֵרְמוֹן), Judg. iii. 3 and (simply B.-hermon) 1 Chr. v. 23. Probably Mount Hermon, *Jebel esh-Sheikh*.

BAAL-MEON (בָּאָלָה מְאוֹן), a Reubenite town, afterwards Moabite (Num. xxxii. 38; 1 Chr. v. 8; Ezek. xxv. 9). Elsewhere Beth-baal-meon, Beth-meon, and perhaps Beon. Now Tell *Ma'in*. [9.]

BAAL-PERAZIM (בָּאָלָה פְּרָזִים), scene of a victory of David over the Philistines (2 Sam. v. 20; 1 Chr. xiv. 11). Elsewhere perhaps Mount P.

BAAL-SHALISHA (בָּאָלָה שָׁלִשָּׁה), 2 K. iv. 42. Probably connected with the "land of Shalisha," and now possibly *Khurbet Keft Thilth*.

BAAL-TAMAR (בָּאָלָה תָּמָר), near Gibeath of Benjamin (Judg. xx. 33). Possibly *Attara*.

BAAL-ZEPHION (בָּאָלָה זְפַיּוֹן), Exod. xiv. 2, 9; Num. xxxiii. 7. Not known.

BABEL (בָּבֶל), Gen. x. 10, xi. 9. In all its other occurrences this word is given in the A.V., Babylon.

BABYLON (בָּבְלָן). 1. 2 K. xvii. 24, 30, xx. 12, 14, 17, 18, xxiv. 1, 7, 10, 11, 12, 15, 16, 17, 20, xxv. 1, 6, 7, 8, 11, 13, 20, 21, 22, 23, 24, 27, 28; 1 Chr. ix. 1; 2 Chr. xxxii. 31, xxxiii. 11, xxxv. 1, 6, 7, 10, 18, 20; Ezra i. 11, ii. 1, v. 12, 13, 14, 17, vi. 1, 5, vii. 6, 9, 18, viii. 1; Neh. vii. 6, xiii. 6; Esth. ii. 6; Ps. lxxxvii. 4, cxxxv. i. 8; Is. xiii. 1, 19, xiv. 4, 22, xxi. 9, xxxix. 1, 3, 6, 7, x. iii. 14, xlvi. 1, xlvi. 14, 20; Jer. xx. 4, 5, 6, xxi. 2, 4, 7, 10, xxii. 25, xxiv. 1, xxv. 1, 9, 11, 12, xxvii. 6, 8, 9, 11, 12, 13, 14, 16, 17, 18, 20, 22, xxviii. 2, 3, 4, 6, 11, 14, xxix. 1, 3, 4, 10, 15, 20, 21, 22, 28, xxxii. 2, 3, 4, 5, 28, 36, xxxiv. 1, 2, 3, 7, 21, xxxv. 11, xxxv. 29, xxxvii. 1, 17, 19, xxxviii. 3, 17, 18, 22, 23, xxxix. 1, 3, 5, 6, 7, 9, 11, 13, xl. 1, 4, 5, 7, 9, 11, xli. 2, 18, xlvi. 11, xlii. 3, 10, xlvi. 30, xlvi. 2, 13, 26, xlix. 28, 30, 1, 2, 8, 9, 13, 14, 16, 17, 18, 23, 24, 28, 29, 34, 35, 42, 43, 46, li. 1, 2, 6, 7, 8, 9, 11, 12, 24, 29, 30, 31, 33, 34, 35, 37, 41, 42, 44, 47, 48, 49, 53, 54, 55, 56, 58, 59, 60, 61, 64, lii. 3, xl. 9, 10, 11, 12, 15, 17, 26, 27, 31, 32, 34; Ezek. xii. 13, xvii. 12, 16, 20, xix. 9, xxi. 19, 21, xxiii. 15, 17, 23, xxiv. 2, xxvi. 7, xxix. 18, 19, xxx. 10, 24, 25, xxxii. 11; Dan. i. 1, ii. 12, 14, 18, 21, 48, 49, iii. 1, 12, 30, iv. 6, 29, 30, v. 7, vii. 1; Zech. ii. 7, vi. 10, 1; Esdr. i. 40, 41, 45, 54, 56, ii. 15, iv. 44, 53, 57, 61, v. 7, vi. 15, 16, 17, 18, 23, 26, viii. 3, 6, 13, 28; 2 Esdr. iii. 1, 2, 28, 31, xv. 46, 60, xvi. 1; Esth. xi. 4; Bar. i. 1, 4, 9, 11, 12, ii. 21, [9.]

BATHABBIM, THE GATE OF (בְּתַחְבִּים), one of the gates of Heshbon (Cant. vii. 4).

BATH-ZACHARIAS (בָּתְשָׁחָרְיָה), between Jerusalem and Bethsura (1 Macc. vi. 32, 33), now *Beth Sharia*, about 5 miles S.W. of Bethlehem. [9.]

BEALOTH (בְּאַלּוֹת), in the S. of Judah (Josh. xv. 24). Not known.

BEAN, CHILDREN OF (בָּנֵי בָּאָן), a predatory tribe (1 Macc. v. 4).

BEBAI (בְּבָאֵי), Judith xv. 4. Not known.

BECTILETH, THE PLAIN OF (בְּכְטִילֵת), between Nineveh and Cilicia (Judith ii. 21). Perhaps a corruption of "the plain of Beka'a," but quite uncertain.

BEER (בְּאֵר), i.e. "well." 1. Beyond the Aanon (Num. xxi. 16). Possibly identical with Beer-elim. 2. Judg. ix. 21. Not known.

BEER-ELIM (בְּאֵר אֶלִים), on the (south?) boundary of Moab (Is. xv. 8). Possibly identical with Beer No. 1. Not known.

BEER-LAHAI-ROI (בְּאֵר לָהָיְרְוֵי), a well "in the way to Shur" and between Kadesh and Bered (Gen. xvi. 14; also in the Hebr. and R.V. xxiv. 62, xxv. 11). Elsewhere the well Lahai-roi. Possibly 'Ain *Mawfeh*.

BEEROTH (בְּאַרְוֹת), one of the four Hivite or Gibonite cities; allotted to Benjamin (Josh. ix. 17, xviii. 25; 2 Sam. iv. 2; Ezra ii. 25; Neh. vii. 29). Now *el-Bireh*, 10 miles N. of Jerusalem. Elsewhere Beroth. [23.]

BEEROTH OF THE CHILDREN OF JAAKAN (בְּאַרְוֹת יְהָוָה), a group of wells in the wilderness (Deut. x. 6). Elsewhere Bene-jaakan.

BEEROTHITE (בְּאַרְוֹתִי), 2 Sam. iv. 2, 3, 5, 9, xxii. 37. Elsewhere Berothite.

BEER-SHEBA (בְּאַרְבָּה וְבְּאַרְבָּה), an ancient and famous well on the southern limit of the Holy Land (Gen. xxii. 14, 31, 33, xxii. 19, xxvi. 23, 33, xxviii. 10, xlvi. 1, 5; Josh. xv. 28, xix. 2; 1 Sam. viii. 2; 2 Sam. xxiv. 7; 1 K. xix. 3; 2 K. xii. 1; 1 Chr. iv. 28; 2 Chr. xxiv. 1; Neh. xi. 27, 30; Amos v. 5, viii. 14). Besides the above it is employed as follows to denote the extreme border of the Holy Land (Judg. xx. 1; 1 Sam. iii. 20; 2 Sam. iii. 10, xvii. 11, xxiv. 2, 15; 1 K. iv. 25; 2 K. xxii. 8; 1 Chr. xxi. 2; 2 Chr. xix. 4, xxx. 5). Now *Bir es-Sebu*. [7, 9.]

BEERTHERAH (בְּאַרְתְּרָה), in Manasseh beyond Jordan, allotted to Gershonite Levites (Josh. xxi. 27). Elsewhere Ashtaroth. [7.]

BELA (בְּלָא), one of the five cities of the plain, afterwards called Zoar (Gen. xiv. 2, 8).

BELMAIM (בְּלָמָיִם), apparently near Dothaim (Judith vii. 3).

BELMEN (בְּלָמָיִם), Judith iv. 4. Perhaps, as in Syriac version, Abel-meholah.

BENE-BEBAK (בְּנֵי בְּבָאֵק), in Dan (Josh. xix. 45). Now *Ibn Ibrak*.

BENE-JAAKAN (בְּנֵי יְהָוָה), the tribe of Jaakan the Horite. It is used as an abbreviation for Beeroth (the wells of the) Bene-jaakan (Num. xxxiii. 31, 32).

BENJAMIN (בְּנֵי יְהָוָה), the tribe of the youngest son of Jacob. Its allotment lay between Ephraim and Judah, immediately N. of Jerusalem (Gen. xxxv. 18, 24, xlii. 4, 36, xlxi. 14, 15, 16, 29, 34, xliv. 12, xlvi. 12, 14, 22, xlvi. 19, 21, xlvi. 27; Exod. i. 3; Num. i. 11, 36, 37, ii. 22, vii. 60, x. 24, xii. 9, xvii. 38, 41, xxxiv. 21; Deut. xxvii. 12, xxxiii. 12; Josh. xviii. 11, 20).

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BENJAMIN, HIGH GATE, OF GATE, OF (בְּנַיִם יְמִינָה), at Jerusalem (Jor. xx. 2, xxxvii. 13, xxxviii. 7; Zech. xiv. 10). Doubtless in the N. wall of the city.

BENJAMITE (בְּנַיִם וְמִתְּהִלָּה), Judg. xix. 16, xx. 35, 36, 40, 43; 1 Sam. ix. 1, 4, 21, xxii. 7; 2 Sam. xvi. 11, xix. 16, xx. 1; 1 K. ii. 8; 1 Chr. xxvii. 12; Esth. ii. 5; Ps. vii. title.

BEON (בְּאֹן), on the E. of Jordan (Num. xxxii. 3). Probably a contraction of Beth-ba'al-meon.

BERACHAH, VALLEY OF (בְּרָכָה), R.V. **BERACAH**, in which Jehovahphat and his people "blessed" Jehovah after the slaughter of their enemies (2 Chr. xx. 26). Probably *Breihut*, W. of *Tekh'ut*. [9.]

BEREA (Βέροια). 1. In Macedonia (Acts xvii. 10, 13). Now *Verria*. [21.] 2. (2 Mac. xiii. 4). Now Aleppo. 3. In Judea (1 Mac. ix. 4). Probably *el-Birh*, 10 miles N. of Jerusalem. [23.]

BERED (בְּרֵד), in S. of Palestine (Gen. xvi. 14). Possibly *el-Khalasah*, S. of Beersheba. [7.]

BERITES (בְּרִתִּים), 2 Sam. xx. 14. Possibly a corruption of *כְּרִתִּים*, Cherethites. But uncertain.

BEROTH (Βερόθ), 1 Esdr. v. 19; same as *Beroth*; now *el-Birh*.

BEROTHAH, BEROTHAI (בְּרוֹתָה, בְּרוֹתָהִי), Ezek. xlvii. 16; 2 Sam. viii. 8. Not known.

BEROTHITE, THE (בְּרוֹתָהִי), 1 Chr. xi. 39. Elsewhere *Berothite*.

BESOR, the brook (בְּסֹרֶת נַעֲלָה), S. of Ziklag (1 Sam. xxx. 9, 10, 21). Not known.

BETAH (בְּתָה), in Zobah (2 Sam. viii. 8). Elsewhere Tibhath. Not known.

BETANE (Βατανή), Judith i. 9. A place S. of Jerusalem. Perhaps *Beit 'Anan*.

BETEN (בְּתֵן), on the boundary of Asher (Josh. xix. 25). Not known.

BETHABARA (Βαθαβαρά), beyond Jordan (John i. 28). Possibly identical with Bethnimrah, or Beth-barna. But the oldest MSS. have Bethany instead, and this has been adopted by R.V.

BETHANATH (בְּתָהָת), a fortified city of Naphtali (Josh. xix. 38; Judg. i. 33). Now *Ainitha*, 6 miles W.N.W. of *Kadesh*.

BETH-ANOTH (בְּתָהָתָה), in the mountains of Judah (Josh. xv. 59). Possibly *Beit 'Anan*.

BETHANY (Βαθανία). 1. On the Mount of Olives (Matt. xxi. 17, xxvi. 6; Mark xi. 11, 12, xiv. 3; Luke xix. 20, xxiv. 50; John xi. 1, 18, xii. 1). The modern *el-Azariyeh*. [23.] 2. In John i. 28, the best MSS. have Bethany for Bethabara.

BETH-ARABAH (בְּתָהָתָהָה), in the wilderness (*midbar*) of Judah, probably in the N. end of the Dead Sea, on the boundary of Judah and Benjamin (Josh. xv. 6, 61, xviii. 22). Not known.

BETH-ARAM (בְּתָהָתָהָה), i.e. Beth-haram, as in R.V., a town of Gad in the valley (not Jordan valley), Josh. xiii. 27. Afterwards Livias. Now *Tell Ramah*. Elsewhere Beth-haran.

BETH-ARBEL (בְּתָהָתָהָה), Hos. x. 14. Probably *Irbid*, N.E. of Pella, E. of Jordan. [20.]

BETH-AVEN (בְּתָהָתָהָה), in Benjamin, E. of Bethel (Josh. vii. 2; 1 Sam. xiii. 5, xiv. 23). Wilderness (pasture-ground) of B. (Josh. xviii. 12). Used as a synonym for Bethel (Hos. iv. 15, v. 8, x. 5). Not known.

BETH-AZMAYETH (בְּתָהָתָהָה), in Benjamin (Neh. vii. 28). Elsewhere Azmaveth and Beth-samios. Now *Hizneh*. [23.]

BETH-BAAL-MEON (בְּתָהָתָהָהָה), in Reuben, on the *Mishor* or downs (Josh. xiii. 17). Elsewhere Baal-meon, Beth meon, and Beon. Now *M'ain*. [9.]

BETH-BARAH (בְּתָהָתָהָה), Judg. vii. 24. Not known. A ford S. of *Beisan*.

BETH-BASIL (Βεθβασιλ), in the "desert," i.e. probably the Jordan valley (1 Mac. ix. 62, 64). Should possibly be Beth-Kiziz. See *Keziz*.

BETH-BIREK (בְּתָהָתָהָה), in Simeon (1 Chr. iv. 31). Probably Beth-Lebath. Not known.

BETH-CAR (בְּתָהָתָהָה), W. of Mizpeh, the site of the stone Eben-ezer (1 Sam. vii. 11). Not known.

BETH-DAGON (בְּתָהָתָהָה), Probably Philistine settlements. 1. In the low country of Judah (Josh. xv. 41). Now *Dujun*. 2. On the boundary of Asher (Josh. xix. 27). Now probably *Khurbet D'auk*. 3. The temple of Dagon at Azotus (Ashdod), 1 Mac. x. 83.

BETH-DIBLATHAIM (בְּתָהָתָהָהָה), in Moab (Jer. xlvi. 22). Elsewhere Almon-Diblathaim, and Diblathaim.

BETH-EL (בְּתָהָתָהָה), 1. A town and sanctuary in Central Palestine in the tribe of Benjamin (though also given to Ephraim): the seat of one of the golden calves (Gen. xii. 8, xiii. 3, xxviii. 19, xxxi. 13, xxxv. 1, 3, 6, 8, 15, 16; Josh. vii. 2, viii. 9, 12, 17, xii. 9, 16, xvi. 2, xviii. 13, 22; Judg. i. 22, 23, iv. 5, xxi. 2 (R.V.), 19; 1 Sam. vii. 16, x. 3; 1 K. xii. 29, 32, 33, xiii. 1, 4, 10, 11, 32; 2 K. ii. 2, 3, 23, x. 29, xvii. 28, xxiii. 4, 15, 17, 19; 1 Chr. vii. 28; 2 Chr. xiii. 19; Ezra ii. 28; Neh. vii. 32, xi. 31; Jer. xlvi. 13; Hos. x. 15, xii. 4; Amos iii. 14, iv. 4, v. 5, 6, vii. 10, 13; 1 Mac. ix. 50). Now *Betin*. [9, 23.] 2. In the S. of Judah (Josh. xii. 16; 1 Sam. xxx. 27). Elsewhere Chelsi, Bethul, Bethuel.

BETHHEL, MOUNT (בְּתָהָתָהָה), Josh. xvi. 1; 1 Sam. xiii. 2; probably the highland district around Bethel.

BETH-EMEK (בְּתָהָתָהָה), in Asher (Josh. xix. 27). Perhaps *Ainku*.

BETHER, THE MOUNTAINS OF (בְּתָהָתָהָה), Cant. ii. 17. Not known.

BETHESDA (Βηθσαΐδα, R.V. BETHSAIDA), a pool at Jerusalem, near the sheep gate or market, with five porticos or cloisters (John v. 2). Not identified.

BETH-EZEL (בְּתָהָתָהָה), probably in Philistia (Mic. i. 11).

BETH-GADER (בְּתָהָתָהָה), in Judah (1 Chr. ii. 51). Elsewhere Geder.

BETH-GAMUL (בְּתָהָתָהָה), in Moab, in the district of the *Mishor* or down-country (Jer. xlvi. 23). Possibly *Khurbet Jemail*.

BETH-HAG-CAREM (בְּתָהָתָהָהָה), R.V. B.H.-CHEREM, a beacon station (and therefore a lofty point) near Tekon (Neh. iii. 14; Jer. vi. 1). Perhaps the "Frank mountain" (*Jebel Fureidis*). [9.]

BETH-HARAN (בְּתָהָתָהָה), a fortified town of Gad (Num. xxxii. 36). Elsewhere Betharam.

BETH-HOGLA, or B.-HOGLAH (בְּתָהָתָהָה), a town of Benjamin, on the boundary between it and Judah (Josh. xv. 6, xvii. 19, 21). Now *Ain Hajla*, between Jericho and the Dead Sea. [9.]

BETH-HORON (בְּתָהָתָהָה), two villages (the "upper B." and the "lower B.") on the road from Gibeon to the maritime plain (Josh. x. 10, 11; 1 Mac. iii. 24), on the boundary between Benjamin and Ephraim (Josh. vi. 3, xvii. 13, 14); counted to Ephraim (Josh. xii. 22; 1 Chr. vi. 24), and allotted to the Kohathite Levites (1 Chr. vi. 68). See also 1 Sam. xiii. 18; 1 K. ix. 17; 2 Chr. viii. 5, xxv. 13; 1 Mac. iii. 16, vii. 39, ix. 50; Eccl. xlvi. 6. Elsewhere Bethor. Undoubtedly the modern *Bell 'Aar*, *el-Tahta*, and *B. el-Foka*. [23.]

BETH-JELEMOTH and B.-JESIMOTH (בְּתָהָתָהָהָה), in Moab. Now *Ain Sareinah* in the Jordan valley, near the N. end of the Dead Sea (Num. xxxii. 49; Josh. xii. 3, xiii. 20; Ezek. xxv. 9).

BETH LEBAOTH (בְּתָהָתָהָה), in Simeon (Josh. xix. 6). Elsewhere Lebaoth, and Both-birei.

BETH-LEHEN (בְּתָהָתָהָה), two places in Palestine.

1. The birthplace of David (1 Sam. xvi. 4, xvii. 15, xx. 6, 28); anciently Ephrath (Gen. xxxv. 19, xlvi. 7; 1 Chr. iv. 4; Mic. v. 2). Sometimes B.-judah, or of Judaea (Judg. xvii. 7, 8, 9, xix. 1, 2, 18; Ruth i. 1; 1 Sam. xvii. 12; Matt. ii. 1, 5, 6). Scene of Ruth (Ruth i. 19, 22, ii. 4, iv. 11). Burial-place of Job's family (2 Sam. ii. 32). Occupied by Philistines (2 Sam. xxiii. 14; 1 Chr. xi. 16). Its well (2 Sam. xxiii. 15, 16; 1 Chr. xi. 16, 17, 18). Fortified by Roboam (2 Chr. xi. 6). Inn there (Jer. xlii. 17; Luke ii. 7). Birthplace of our Lord (Matt. ii. 8, 16; Luke ii. 4, 15; John vii. 42). See also 2 Sam. xxii. 24; 1 Chr. ii. 51, 54, xi. 26; Ezia ii. 21; Neh. vii. 26. Now *Bet Lachm*. [9, 23.] 2. In Zabulon (Josh. xix. 15). Probably residence of Iban (Judg. xii. 8, 10). Now *Bet Lachm*, 6 miles W. of Nazareth.

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BETHLEHEM-EPHRATAH (בֵּיתְלֵהֶם אֶפְרַתָּה), Mic. v. 2.

BETHLEHEMITE (בֵּיתְלֵהֶםִי), 1 Sam. xvi. 1, 18, xvii. 58; 2 Sam. xxi. 19.

BETH-LOMON (בֵּיתְלָמוֹן), a corruption of Beth-lehem (1 Esdr. v. 17).

BETH-MAACHAH (בֵּיתְמָאכָה), apparently a district (2 Sam. xx. 14, 15) in which Abel was situated. *See Abel B.-m.*

BETH-MARCAHOTH (בֵּיתְמָרְכָּהֹת), in Simeon (Josh. xix. 5; 1 Chr. iv. 31). Not known.

BETH-MEON (בֵּיתְמְאֹן), Jer. xlvi. 23. Elsewhere Beth-bal-meon.

BETH-NIMRAH (בֵּיתְנִימָרָה), on the E. of Jordan, "in the val ey" (Josh. xiii. 27); fortified by Gad (Num. xxxii. 36). Possibly Beth-abara. Now Tell *Nimrin*. [9.]

BETHORON (בֵּיתְוָרָון). A corruption of Beth-horon (Judith iv. 4).

BETH-PALET (בֵּיתְפָּלֵת, R.V. B.-PELET), in "South" of Judah (Josh. xv. 27). Elsewhere Beth-phelet. Not known.

BETH-PAZZEL (בֵּיתְפָּזֵל), in Issachar (Josh. xix. 21). Not known.

BETH-Peor (בֵּיתְפֹּאָר), on the E. of Jordan (Deut. iii. 29, iv. 46); marks the burial-place of Moses (xxxiv. 6); afterwards in Reuben (Josh. xiii. 20). Not known.

BETH-PHAGE (בֵּיתְפָּגָה), on the Mount of Olives, near Bethany (Matt. xxi. 1; Mark xi. 1; Luke xix. 29). Possibly N.N.W. of Bethany, but not known.

BETH-PHELET (בֵּיתְפָּלֵת, R.V. B.-PELET), incorrectly put for Beth-palet (Neh. xi. 26).

BETH-REHOB (בֵּיתְרָהֹב). 1. Not far from Lash (Judg. xviii. 28), and probably the same as the Rehob visited by the spies (Num. xiii. 21). Now perhaps *Hunin*. 2. A small Aramaean state S. of Zobah and bordering on the Euphrates (2 Sam. x. 6). Also called Rehob.

BETHSAIDA (בֵּיתְסָאִידָה). 1. Bethsaida of Galilee (John xii. 21), native place of Andrew and Peter (John i. 44), perhaps in the land of Gennesareth (Mark vi. 45), near Capernaum (Matt. xi. 21, Luke x. 13). Not known, but possibly at *Tâbghah*, near *Khân Miny-h*. [20.] 2. On the opposite (east) side of the lake (Luke ix. 10; Mark viii. 22). Afterwards Julias, and now possibly *et-Tell*, E. of the Jordan, 3 miles N. of the lake, or *el-Mesadîyeh* near the mouth of the Jordan. It is, however, still uncertain whether there were two Bethsaidas or only one place of that name.

BETH-SAMOS (בֵּיתְסָמוֹן), 1 Esdr. v. 18. Elsewhere Beth-azmaveth.

BETHSAN (בֵּיתְסָן), 1 Mac. v. 52, xii. 40, 41. The Greek form of Bethshean.

BETH-SHAN (בֵּיתְשָׁן), 1 Sam. xxxi. 10, 12; 2 Sam. xxi. 12. A variation of Bethshean.

BETHSHAN (בֵּיתְשָׁן), in Issachar (Josh. xvii. 11), but belonging to Manasseh (1 Chr. vii. 29), though not cleared of the Canaanites (Josh. xvii. 16; Judg. i. 27). On its walls were fastened the bodies of Saul and his sons (1 Sam. xxxi. 10, 12; 2 Sam. xxi. 12). *See also 1 K. iv. 12; 1 Mac. v. 52, xii. 40, 41.* In some of these passages it is Iethshan, and Bethsan. Afterwards Scythopolis, and now *Beisan*. [9, 20.]

BETH-SHEMESH (בֵּיתְשֵׁמֶשׁ), 1. On N. boundary of Judah (Josh. xv. 10). Allotted to the priests (Josh. xxi. 16; 1 Chr. vi. 59). Scene of the return of the ark from Philistia (1 Sam. vi. 9, 12, 18, 15, 19, 20). One of Solomon's commissariat cities (1 K. iv. 9). *See also 2 K. x. 11, 18; 2 Chr. xxv. 21, 23, xxviii. 18.* Identical with Ir-shemesh, and perhaps with Mount Heres. Now *Ain Shems*. [9.] 2. In Issachar (Josh. xix. 22). Not known.

BETH-SHUTTAH (בֵּיתְשֻׁתָּה), probably in the Jordan valley (Judg. vii. 22); but not known.

BETHSURA (בֵּיתְסֻּרָּה), the form employed throughout the Maccabees for Bethzur (1 Mac. iv. 29, 61, vi. 7, 26, 31, 49, 50, ix. 52, x. 14, xi. 65, xiv. 7, 33, 2 Mac. xi. 5, xiii. 19, 22).

BETH-TAPPAH (בֵּיתְתָּפָהָה), in the mountains of Judah, near Hebron (Josh. xv. 53); now *Tifâh*, about 4 miles W. of Hebron. [9.]

BETHUEL (בֵּיתְעַלְּם), 1 Chr. iv. 30; a variation of the name elsewhere Bethul.

BETHULIA (בֵּיתְוּלִיא), in Simeon (Josh. xix. 4). Elsewhere Bethuel, Chesil, and perhaps Bethel.

BETHULIA (בֵּיתְוּלִיא), site of the events in Judith (iv. 6, vi. 10, 11, 14, vii. 1, 3, 6, 13, 20, viii. 3, 11, x. 6, xi. 9, xii. 7, xiii. 10, xv. 3, 6, xvi. 21, 23). Perhaps *Sûnâr*, between *Sebastîyeh* and *Jenîn*; but very uncertain.

BETH-ZUR (בֵּיתְזָרָה), in the highlands of Judah (Josh. xv. 58), fortified by Rehoboam (2 Chr. xi. 7). See Noh. iii. 16, and 1 Chr. ii. 45. An important place in the Maccabean wars. Elsewhere Bethzur. Now *Bet Sûr*, on the main road from Jerusalem to Hebron. [9.]

BETOLIUS (Βετολίος), 1 Esdr. v. 21. Bethel.

BETOMESTHIM and **BETHOMASTHEM** (Βετομεσθίμ and Βετομασθήμ), near Esdracron and Dothaim (Judith iv. 6, xv. 4). Not known.

BETONIM (בֵּיטָנוֹם), in Gad (Josh. xiii. 26). Perhaps *Batnîh*, near es-Salt.

BEZEK (בֶּזֶק). 1. In Judah, the residence of Adonibezek (Judg. i. 4, 5); a distinct place from 2. in S. Sam. xi. 8, which is now *Khûrbet Iblîk*, 14 miles from Nâblus on the road to Beîrân.

BEZER IN THE WILDERNESS (בֵּיתְזֵרָה בְּמִזְרָחָה), a town of Reuben in the *Mishor*, allotted to the Merarites, and a city of refuge (Deut. iv. 43; Josh. xx. 8, xxi. 36; 1 Chr. vi. 78). Now possibly *Kesâr el-Bashîr*, E.S.E. of Dhibâb.

BEZETH (בֵּזֶת), near Jerusalem (1 Mac. vii. 19). Not known; but, perhaps, Bezetha.

BILEAM (בֵּילָם), in Western Manasseh (1 Chr. vi. 70). Elsewhere Ibleam and Gathrimmon. The name is retained in the *Wâdy Belameh*, near Jenîn.

BILHAH (בֵּילָה), town of Simeon (1 Chr. iv. 29). Also Baalah and Balah.

BITHNION (בֵּיתְחִנּוֹן), on the E. of Jordan, between it and Mahanaim (2 Sam. ii. 29). Not known.

BITHYNIA (Βιθυνία), a district of Asia Minor, bordering on the Sea of Marmora and the Euxine, on the S.W. portion of the latter (Acts xvi. 7; 1 Pet. i. 1). [21.]

BIZJOTJAH (בִּזְיּוֹתְיָה, R.V. BIZIOTHIAN), in "South" of Judah (Josh. xv. 28). Not known.

BOCHIM (בּוֹכִים), W. of Jordan, near Gilgal (Judg. ii. 1, 5). Not known.

BOHAN, STONE OF (בּוֹחָן), on the boundary of Judah and Benjamin (Josh. xv. 6, xviii. 17). Not known.

BOSKATH (בּוֹסָקָת, R.V. BOZKATH), 2 K. xxii. 1. Inaccurately put for Bozkath.

BOSOR (בּוֹסָרֶךָ), in Gilad (1 Mac. v. 26, 36). Possibly *Busr el-Hariri*.

BOSORA (בּוֹסָרָה), in Gilead (1 Mac. v. 26, 28). Probably the Roman Bostra, now *Busrâh*.

BOZEZ (בּוֹזֵז), one of the two "teeth of rock" below Michmash (1 Sam. xiv. 4). On the N. side of *Wâdy Suweinit*.

BOZKATH (בּוֹזָקָת), in the lowland of Judah (Josh. xv. 39). Elsewhere Boskath.

BOZRAH (בּוֹזָרָה). 1. In Eliam (Gen. xxxvi. 33; 1 Chr. i. 44; Is. xxxiv. 6, lxix. 1; Jer. xlix. 13, 22; Amos i. 12; Mic. ii. 12). Now *el-Busîrîh*, S.E. of Dead Sea. [7.] 2. In the *Mishor* (Jer. xlvi. 21). Possibly the same place as Bezer in the wilderness, now *Kesâr el-Bashîr*.

BTZ (בְּתַז), Jer. xxv. 23. The son of Nahor; the family settled in Arabia Petreea.

C.

CABRON (כָּבְרָן), in the lowland of Judah (Josh. xv. 40). Not known.

CABUL (כָּבָעַל). 1. On the boundary of Asher (Josh. xix. 27). Now probably *Kâbul*, between *Akka* and *Sefat*. [9.] 2. A district, probably in the same neighbourhood (1 K. ix. 13).

CADES (קַדְסָה), 1 Mac. xi. 63, 73. Elsewhere Kedesh, and so in R.V.

CADES-BARNE (קַדְסָה בָּרְנוֹס), Judith v. 14. Kadesh-barnea, and so in R.V.

CÆSAREA (קָאֵסְרָה), a city of Palestine. Originally "Strato's tower," but built by Herod the Great, and named Cæsarea-Selâste. Residence of Philip (Acts viii. 40, xxi. 8, 16) and of Cornelius (x. 1, 24, xi. 11). Scene of death of Herod Agrippa I. (xii. 19). Visited by St. Paul (ix. 30, xviii. 22, xxi. 8, 16, xxiii. 23, 33, xxv. 1, 4, 6, 13), and St. Peter (x. 24). Now *Kaisarîyeh*, on the coast half-way between *Jaffa* and *Tantur*: many Roman remains. [19, 21.]

CÆSAREA PHILIPPI (קָאֵסְרָה פְּלִיפְּפָוֹ), a town at the source of the Jordan; formerly Panium; adorned by Herod, and enlarged by Philip, from whom it took its name. Visited by our Lord (Matt. xvi. 13; Mark viii. 27). Now *Bântâs*. [19.]

CAIN (כָּינָה, R.V. KAIN), in the hill-country of Judah (Josh. xv. 57). Now probably *Khûrbet Yâkin*, 3 miles S.E. of Hebron.

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CALAH (כָּלָה), an ancient city of Assyria (Gen. x. 11). Now *Nimrud*. [1.]

CALAH (כָּלָה), 1 Sam. xxx. 14. The district allotted to Caleb, probably at or about Carmel of Judah.

CALEB-EPHRATHAH (כָּלָב אֶפְרַתָּה), 1 Chr. ii. 24. Perhaps near Bethelohem; but possibly the text is corrupt.

CALNEH (כָּלָנָה). 1. In the land of 'Shinar (Gen. x. 10). Not known. 2. Apparently a Syrian town (Amos vi. 2), and probably the same place as CALNO (כָּלָנוּ), Is. x. 9. It is now perhaps *Kullanu*, near Arpad, to the N. of Aleppo. Possibly elsewhere Caunus. [1.]

CALVARY (κρανίον, *calvaria*, R.V. "the skull"), adopted literally from the Vulgate in Luke xxiii. 33, instead of translating the Greek word by "skull," as in the three other Gospels. No "mount" is mentioned in the original.

CAMON (כָּמָן, R.V. *KAMON*), burial-place of Jair the Gileadite (Judg. x. 5). Not known; probably E. of Jordan.

CANA OF GALILEE (Κανά τῆς Γαλιλαίας), the scene of two of Christ's miracles (John ii. 1, 11, iv. 46, xxi. 2), and native place of Nathanael. Now either *Kana*, N., or *Kefr Kenna*, N.E. of Nazareth—probably the latter. [20.]

CANAAN (כָּנָן), the country W. of the Jordan (Gen. ix. 18, 22, 25-27, x. 6, 15, xi. 31, xii. 5, xiii. 12, xvi. 3, xvii. 8, xxvii. 2, 19, xxviii. 1, 6, 8, xxxi. 18, xxxiii. 18, xxxv. 6, xxxvi. 2, 5, 6, xxxvii. 1, xl. 5, 7, 13, 29, 32, xliv. 8, xv. 17, 25, xlvi. 6, 12, 31, xlvi. 1, 4, 13, 14, 15, xlviii. 3, 7, xliii. 30, 1, 5, 13; Exod. vi. 4, xv. 15, xvi. 35; Lev. xiv. 31, xviii. 3, xxv. 38; Num. xii. 2, 17, xxvi. 19, xxxii. 30, 32, xxxii. 40, 51, xxxiv. 2, 29, xxxv. 10, 14; Deut. xxxii. 49; Josh. v. 12, xiv. 1, xxi. 2, xxii. 9, 10, 11, 32, xxiv. 3; Judg. iii. 1, iv. 2, 23, 24, v. 19, xxi. 12; 1 Chr. i. 8, 13, xvi. 18; Ps. cv. 11, evi. 38, exxxv. 11; Is. xix. 18; Ezek. vi. 3, 29; Zeph. ii. 5; Matt. xv. 22). Elsewhere Chanaan.

CANAANITE (Καναάνιτης or Καναάνιος, i.e. "zealot"). The designation of the Apostle Simon the Less (Matt. vi. 4; Mark iii. 18). The name has no connexion with that of the descendants of Canaan.

CANAANITE, and CANAANITES (כָּנָנִים), the pre-Israelite inhabitants of the Holy Land, or more strictly, of the lowlands W. of Jordan (Gen. x. 18, 19, xii. 6, xiii. 7, xv. 21, xxiv. 3, 37, xxxiv. 30, xxxviii. 2, 11; Exod. xiii. 11; Num. xiii. 29, xiv. 25, 43, 45, xxi. 1, 3, xxxiii. 40; Deut. i. 7, xi. 30; Josh. v. 1, vii. 9, xi. 3, xiii. 3, 4, xvi. 10, xvii. 12, 13, 16, 18; Judg. i. 1, 3, 5, 9, 10, 17, 27-30, 32, 33; iii. 3; 2 Sam. xxiv. 7; 1 K. ix. 16; Ezra ix. 1; Neh. ix. 24; Obad. 20; Zech. xiv. 21; 1 Esdr. viii. 69; 2 Esdr. i. 21; Matt. x. 4; Mark iii. 18). Besides the foregoing, it occurs in the common formula for the conquered people (Exod. iii. 8, 17, xiii. 5, xxiii. 23, 28, xxxiii. 2, xxxiv. 11; Deut. vii. 1, xx. 17; Josh. iii. 10, ix. 1, xii. 8, xxiv. 11; Judg. iii. 5; Neh. ix. 8).—Canaanitish women, or Canaanites (Gen. xlvi. 10; Exod. vi. 15; 1 Chr. ii. 3). See Chanaanite.

CANNER (כָּנָן), Ezek. xxvii. 23. Possibly the city elsewhere called Calneh and

Calno; but perhaps in Northern Mesopotamia.

CAPERNAUM (Καπερναούμ), a town in, or near, the district of Gennesaret on the shore of the lake of Galilee; had its own synagogue "the synagogue," Luke vii. 5) and custom-house. It was the "home" of Christ; His "own city," and the scene of many works of mercy (Matt. iv. 18, viii. 5, xi. 23, xvii. 24; Mark i. 21, ii. 1, ix. 33; Luke iv. 23, 31, vii. 1, x. 15; John ii. 12, iv. 46, vi. 17, 24, 59). Its *situ* has not been identified with certainty, but is probably either *Tell Hu'm* or *Khán Minyeh*.

CAPHAR-SALAMA (Χαφαρσαλαμά), scene of a battle between Judas and Nicanor (1 Macc. vii. 31). Not known.

CAPHENATHA (Χαφεναθά), apparently close to Jerusalem on the E. (1 Macc. xii. 37). Not known.

CAPHNA (Καφνά), 1 Esdr. v. 19. Elsewhere Cephephir.

CAPHTOR (חַפְתּוֹרָה), the original seat of the Philistines (Deut. ii. 23; Jer. xlvi. 4; Amos ix. 7). Probably Crete.

CAPHTORIM, CAPHTORIM, and CAPHTHORIM (כַּפְתּוֹרִים, R.V. *CAPHTORIM*), the Philistines (Deut. ii. 23), or connected with them (Gen. x. 14; 1 Chr. i. 12).

CAPPADOCIA (Καππαδοκία), the eastermost province of Asia Minor (Acts ii. 9; 1 Pet. i. 1). [21.]

CARCHEMISH (כָּרְכְּמִישׁ), a town on the Euphrates, near which a battle was fought between Nebuchadnezzar and Pharaoh Necho (Is. x. 9; Jer. xlvi. 2). Elsewhere Churchemish and Churchamis. It is now *Jerablus*. [12.]

CARIA (Καρπα), the south-western portion of Asia Minor (1 Macc. xv. 23).

CARMANIAS (Carmoni), a savage people inhabiting Carmania (*Kirman*) on the N. side of the Persian Gulf (2 Esdr. xv. 30).

CARMEL (חַרְמֵל). 1. The well-known mountain range which runs from the S. end of the Bay of Acre inland in a S.E. direction (Josh. xii. 22, xix. 26-1 K. xviii. 19, 20, 42; 2 K. ii. 25, iv. 25, xix. 23; Is. xxiii. 9, xxxv. 2, xxxvii. 24; Jer. xlvi. 18, 19; Cant. vii. 5; Amos i. 2, ix. 3; Mic. vii. 14; Nah. i. 4; Judith i. 8). Now *Jebel Kurmul*. [9, 11, 19.] 2. A town in the hill-country of Judah (Josh. xv. 55); the site of Saul's triumphal monument (1 Sam. xv. 12); and residence of Nabal and Abigail (1 Sam. xxv. 2, 5, 7, 40). See also 2 Chr. xxvi. 10, where R.V. translates "the fruitful fields." Now *Kurnual*, S. of Hebron. [9.]

CARMELITE (חַרְמֵלִי), native of Carmel (No. 2), 1 Sam. xxx. 5; 2 Sam. ii. 2, iii. 3, xxiii. 35; 1 Chr. xi. 37.

CARWELITES (חַרְמֵלִים), 1 Sam. xxvii. 3; 1 Chr. iii. 1.

CARNAIM (Καρναί), a fortress in Gillead (1 Macc. v. 26, 43, 44); elsewhere Asiteroth-Carnaim and Carnion. [13.]

CARNION (τὸν Καρνύον), 2 Macc. xii. 21, 26. Carnion.

JASIPHIA (יְסִיפְיָה), Ezra viii. 17. On the road between Babylon and Jerusalem. Not known.

CASLUHIM (כָּלְשׁוּם), a Mizraite people related to the Philistines (Gen. x. 14; 1 Chr. i. 12); but hitherto unrecognized.

CASPHON (Χασφόν), or **CASPHOR** (Χασφόρ), a fortress on the E. of Jordan (1 Macc. v. 26, 36). Not known.

CASPIS (Κασπίς), 2 Macc. xii. 18. A fortress either E. or W. of Jordan. Not known. Perhaps the same as Casphon.

CEDRON (Κεδρών). 1. A fort not far from Jannia and Azotus (1 Macc. xv. 39, 41, xvi. 9). Now *Katrah*, S. of *Nahr Rubin*. 2. The brook Kidron (John xiii. 1), and so given in R.V.

CELOSYRIA (Κοιλὴ Σύρια, i.e. Coele-Syria,—"hollow S.") The Greek designation of the great valley, or hollow, between the ranges of Lebanon and Anti-Lebanon; and also of the country between Anti-Lebanon and the desert, and E. of Jordan, as far S. as Idumaea (1 Esdr. ii. 17, 24, 27, iv. 48, vi. 20, vii. 1, viii. 67; 1 Macc. x. 69; 2 Macc. iii. 5, 8, iv. 4, viii. 8, x. 11).

CENCHREA (Κεγκρέα, i.e. Cenchreæ, as in R.V.), the eastern harbour of Corinth on the Saronic Gulf (Acts xviii. 18; Rom. xvi. 1). Now *Kikries*. [21.]

CHADIAS. "They of Chadias" (οἱ Χαδιασαῖ) were amongst those who returned from Babylon with Zorobabel (1 Esdr. v. 20). Not known.

CHALDEA (כָּלְדָּיָה, i.e. *Ca-dim*, "Chaldeans"), the region S. of Babylonia, and between the Lower Tigris and Lower Euphrates (Jer. i. 10, li. 24, 35; Ezek. xi. 24, xvi. 29, xxiii. 15, 16; Judith v. 7). [6.]

CHALDEANS (כָּלְדָּיִם), Ezra v. 12; Job i. 17; Is. xxiii. 13, xlvi. 14, xlvii. 1, 5, xlviii. 14, 20; Jer. xxi. 4, 9, xxii. 25, xxiv. 5, xv. 12, xxxii. 4, 5, 24, 25, 28, 29, 43, xxxiii. 5, xxxiv. 11, xxxvii. 5, 8, 9-11, 13, 14, xxxviii. 2, 18, 19, 23, xxxix. 5, 8, xl. 9, 10, xl. 3, 18, xliii. 3, 1, 1, 8, 25, 35, 45, li. 4, 5, iii. 7, 8, 14, 17; Ezek. i. 3, xii. 13, xxiii. 14, 23; Dan. i. 4, ii. 4, 5, 10, iii. 8, iv. 7, v. 7, 11, 30, ix. 1; Hab. i. 6; Judith v. 6; Bar. i. 2, vi. 40; Song 25; Acts vi. 4. Also Chaldees.

CHALDEES (כָּלְדָּיִם), Gen. xi. 28, 31, xv. 7; 2 K. xxiv. 2, xxv. 4, 5, 10, 13, 24-26; 2 Chr. xxxvi. 17; Neh. ix. 7; Is. xiii. 19; 1 Esdr. i. 52, iv. 45, vi. 15.

CHANAAN (Χανάν, R.V. *CANAAN*), Judith v. 3, 9, 10; Bar. iii. 22; Sus. 56; 1 Macc. ix. 37; Acts vii. 11, xiii. 19. Another form of Canaan.

CHANAANITE (Χανανίας), Judith v. 16.

CHARACA (Χάρακα, ἡ χάρακα Χάρακ, Chorax), on the E. of Jordan (2 Macc. xii. 17). Not known.

CHARASHIM, VALLEY OF (כָּרָשִׁים נָהָרָה), a place near Lod (Lydda); (1 Chr. iv. 14; R.V. Ge-harashim; Neh. xi. 35, "v. of craftsmen"). Not known.

CHARCHAMIS (Χαρκαμίς), 1 Esdr. i. 25, and **CHARCHAMIM** (כָּרָשִׁים), 2 Chr. xxxv. 20. Elsewhere Carchemish, and so in R.V.

CHARRAN (Χαρράν), Acts vii. 2, 4. Elsewhere Harran, and so in R.V.

CHEBAR (כְּבָרָה), a river in Babylonia (Ezek. i. 1, 3, iii. 15, 23, x. 15, 20, 22, xlvi. 3). Perhaps the *Aahr Malcha* or royal canal, of Nebuchadnezzar.

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CHILLUS (Χελύς), a place named with Kadesh (Judith i. 9, ii. 23). Perhaps Elusa, S. of Beer-sheba.

CHILLO (Χελεύθ), Judith i. 6. Not known.

CHIRHAR HA-AMMONAI (חִרְחָר הַעֲמֹנִי, R.V. CHIRHAR-AMMONI), a village of Benjamin (Josh. xvii. 24). Perhaps founded by the Ammonites. Possibly *Khurbet Kefr 'Ana*, 3 miles N. of Bethel.

CHEPHIRAH (כְּפִירָה), one of the Gibeonite towns in Benjamin (Josh. ix. 17, xviii. 26; Ezra ii. 25; Neh. vii. 29). Now *Kefirah*, 5 miles E. of *Yalo*. Elsewhere Caphira. [9.]

CHIRITH, THE BROOK (חִרְתָּה), the torrent where Elijah hid during the drought (1 K. xvii. 3, 5). Not known; but perhaps E. of Jordan.

CHERUB (כְּרָבָר), Ezra ii. 59; Neh. vii. 61. Apparently in Babylon, but uncertain.

CHESALON (כְּלָלָן), on the N.W. boundary of Judah (Josh. xv. 10). Now *Kesla*, 10 miles W. of Jerusalem. [9.]

CHESIL (לְקָשֵׁל), in the S. of Judah (Josh. xv. 30). Perhaps elsewhere Bethul and Bethuel.

CHESULLOTH (כְּלִישָׁלָות), in Issachar (Josh. xix. 18). Elsewhere Chisloth-tabor, and probably the Xaloth of Josephus. Now *Iksal*, 3 miles W. of Mount Tabor.

CHETTUMS (Χεττεῖμ, R.V. LAND OF CHITTIM), 1 Macc. i. 1. The Macedonians. Elsewhere Cittims.

CHEZIB (כְּזִבָּה), Gen. xxxviii. 5. Probably the same with Achzib 1, and Chozeba.

CHIDON, THE THRESHING-FLOOR OF (חִדּוֹן). 1 Chr. xiii. 9. Elsewhere Threshing-floor of Nachon.

CHILMAD (כְּלִימָד), named with Shoba and Ashur (Ezek. xxvii. 23). Not known.

CHINNERETH (חִנְנֵת). 1. A city of Naphtali (Josh. xix. 35), probably in or near the land of Gennesaret. See elsewhere CINNEROTH. 2. Deut. iii. 17, the Sea of Chinnereth. In Josh. xi. 2, CHINNEARTH (חִנְנֵת).

CHINNEARTH, SEA OF (הַנְּהָרָת), Num. xxxiv. 11; Josh. xiii. 27; or CHINNEROTII (חִנְנֵרְתִּים), Josh. xii. 3. The lake subsequently called Gennesaret.

CHIOS (Χίος), Acts xx. 15. Now *Scio*. [21.]

CHISLOTH TABOR (כִּשְׁלָתְהָרָה), on the boundary of Zebulun (Josh. xix. 12). Now *Iksal*, 3 miles W. of Mount Tabor. Elsewhere Chesulloth.

CHITTIM (כִּתִּים), a Japhetic people or place remote from Palestine, separated therefrom by sea (Num. xxiv. 24; Is. xxiii. 1, 12; Jer. ii. 10; Ezek. xxvii. 6; Dan. xi. 30). Elsewhere called Kittim, Chettim, and Cittims. In O. Test. primarily Cyprus, but, in later books, the known islands and coasts of the Mediterranean. In 1 Macc. Macedonia. [1, 6.]

CHOBÁ and CHOBÁT (Χοβά; Χωβαῖ), Judith iv. 4, xv. 4, 5. Perhaps Coabis, now *el-Mekhlabiy*, 11 miles from *Beisan*, on the road to *Nablus*.

CHOR-ASHAN (חָרָשָׁן, R.V. COR-ASHAN, *marg.* BOR-A.), 1 Sam. xxx. 30. Perhaps Ashan of Simeon.

CHOBAKIN (Χοβάκιν), a place named with Capernaum and Bethsaida (Matt. xi. 21; Luke x. 18). Now *Kerdreh*, 2½ miles N. of *Tell Ham*. [20.]

CHOZEBA (חֹזֵב, R.V. COZEB), 1 Chr. iv. 22. Probably identical with Chesib and Achzib.

CHUB (כָּבֵד), a nation of Africa (Ezek. xxx. 5); but not known.

CHUN (חָנָן, R.V. CUN), given in 1 Chr. xviii. 8, as equivalent for Berothai. Not known.

CHUSI (חוּסֵי), near Ekrabel, now 'Akraheb (Judith vii. 18). Perhaps *Kuzah*, 5 miles W. of 'Akraheb.

CILICIA (Καλύκεια), a maritime province in S.E. of Asia Minor, the native country of St. Paul (Judith i. 7, 12, ii. 21, 25; 1 Macc. xi. 14; 2 Macc. iv. 36; Acts vi. 9, xv. 23, 41, xxi. 39, xxii. 3, xxiii. 34, xxvii. 5; Gal. i. 21). [21.]

CINNEROTH (חִנְנֵת, R.V. CHINNEARTH), 1 K. xv. 20. Probably the district called later the "land of Gennesareth."

CIRAMA (Κίραμοδ), 1 Esdr. v. 20. Possibly Ramah.

CITIMM (Κίτιμοι), 1 Macc. viii. 5. The Macedonians. Elsewhere Chettims and Chittim.

CLAUDA (Κλαῦδη), Acts xxvii. 16. The modern island of *Gozzo* at the S.W. end of Crete. [21.]

CNIJUS (Κνίδος), 1 Macc. xv. 23; Acts xxvii. 7. A town at the extreme S.W. end of Asia Minor, in Caria, on *Cape Crio*. [21.]

COELESTRIA. See Celosyria.

COIA (Χωλάδ), Judith xv. 4. Not known; perhaps *Khurbet K'w'ān* in the Jordan valley.

COLOSO (Κολοσσαί, i.e. Colosse, as in R.V.), Col. i. 2. In the province of Asia: on the river Lycus. [21.]

COOS (Κῶς, R.V. Cos), Acts xxii. 1. An island N.W. of Rhodes. Elsewhere Cos; now *Stuncio*. [21.]

CORINTH (Κόρινθος), on the isthmus between Peloponnesus and the mainland of Greece (Acts xviii. 1, xix. 1; 1 Cor. i. 2; 2 Cor. i. 23; 2 Tim. iv. 20). Now *Gortho*. [21.]

COS (Κῶς), 1 Macc. xv. 23. Elsewhere Coos.

CRETE (Κρήτη), the large island at the S. of the Greek Archipelago (1 Macc. x. 67; Acts xxvii. 7, 12, 18, 21; Tit. i. 5). Now *Candia*. [21.]

CRETES, and CRETIANS (Κρήτες, R.V. CRETANS), people of Crete (Acts ii. 11; Tit. i. 12).

CUSH (כָּשָׁה), an African country lying to the S. of the first cataract of the Nile (Gen. x. 6, 7, 8; 1 Chr. i. 8, 9, 10; Is. xi. 11). Elsewhere Ethiopia.

CUSHAN (כָּשָׁן), Hab. iii. 7. Perhaps Cush.

CUSHI (כָּשִׁי, i.e. the Cushite, as in R.V., the Ethiopian), 2 Sam. xviii. 21-23, 31, 32.

CUTH, and CUTHAN (כָּתָה and כָּתָן), 2 K. xvii. 30, and 24. Now *Tell Ibrahim*, a little to the E. of Babylon. [12.]

CYAMON (Κυάμων), Judith vii. 8. Now *Tell Keimün* at the foot of the eastern end of Carmel.

CYPRIANS (Κύπριοι), people of Cyprus (2 Macc. iv. 29).

CYPRUS (Κύπρος), the well-known island off the coast of Syria (1 Macc. xv. 28; 2 Macc. x. 18, xii. 2; Acts iv. 36, xi. 19, 20, xiii. 4, xv. 39, xxi. 8, 16, xxvii. 4). In the Old Testament called Chittim and Kittim. [21.]

CYRENE (Κυρήνη), a city of Africa, the chief town of the district lying between Carthage and Egypt (1 Macc. xv. 23; Matt. xxvii. 32; Acts ii. 10, xi. 20, xlii. 1. See also 2 Macc. ii. 23; Mark xv. 21; Luke xxiii. 26; Acts vi. 9). [21.]

CYRENIAN (Κυρηναῖος), native of Cyrene (2 Macc. ii. 23; Matt. xxvii. 32; Mark xv. 21; Luke xxiii. 26; Acts vi. 9, xi. 20, xlii. 1).

D.

DABAREH (דָּבָרָה, R.V. DABERATH), Josh. xxi. 28. Inaccurate for Daborath.

DABBASHETH (דָּבָשֶׁת, R.V. DABBESHEH), a town of Zebulun (Josh. xix. 11). Perhaps *Khurbet ed-Dabash*.

DABERATH (דָּבָרָה), town of Zebulun (Josh. xix. 12), or perhaps of Issachar (Josh. xxi. 28; 1 Chr. vi. 72); allotted to Gershonite Levites. Elsewhere inaccurately Dabareh. Now *Debarieh*, at western foot of Tabor.

DALMANUTHA (Δαλμανούθη). Probably on the W. shore of Lake of Tiberias, near *Mejd l* (Mark viii. 10). Not known.

DALMATIA (Δαλματία), a portion of the province of Illyricum, on E. of Adriatic Sea (2 Tim. iv. 10). [21.]

DAMASCENES (Δαμασκηνοί), people of Damascus (2 Cor. xi. 32).

DAMASCUS (דָּמָס, i.e. Dammesek), Gen. xiv. 15, xv. 2; 2 Sam. viii. 5, 6; 1 K. xi. 24, xv. 18, xix. 15, xx. 34; 2 K. v. 12, viii. 7, 9, xiv. 28, xvi. 9, 10, 11, 12; 1 Chr. xviii. 5, 6; 2 Chr. xvi. 2, xxiv. 23, xxviii. 5, 23; Cant. vii. 4; Is. viii. 8, viii. 4, x. 9, xvi. 1, 3; Jer. xlix. 23, 24, 27; Ezek. xxvii. 18, xlvi. 16, 17, 18, xlvi. 1; Amos 1. 3, 5, iii. 12, v. 27; Zech. ix. 1; Judith i. 7, 12, ii. 27, xv. 5; 1 Macc. xi. 62, xii. 32; Acts ix. 2, 3, 8, 10, 19, 22, 27; xxii. 5, 6, 10, 11, xxvi. 12, 20; 2 Cor. xi. 32; Gal. i. 17. Now called *Dimashq es-Salam*, "Syrian Damascus."

DAN (דן). 1. The tribe (Gen. xxx. 6, xxxv. 25, xlvi. 23, xl ix. 16, 17; Exod. i. 4, xxxi. 6, xxxv. 34, xxxvii. 23; Lev. xxiv. 11; Num. i. 12, 38, 39, ii. 25, 31, vii. 66, x. 25, xiii. 12, xxvi. 42, xxxiv. 22; Deut. xxvii. 13, xxxiii. 22; Josh. xix. 40, 47, 48, xxi. 5, 23; Judg. i. 34, v. 17, xiii. 25, xviii. 2, 16, 22, 23, 25, 26, 29, 30; 1 Chr. ii. 2, xxvii. 22; 2 Chr. ii. 14; Ezek. xlvi. 1, 2, 32). Their allotment was on the seashore from Joppa to Ekron; but the Philistines and Canaanites drove them back into the hills. They founded 2. The city of Dan (formerly Laish or Leshem), at *Tell el-Kâdi* (Gen. xiv. 14; Deut. xxxiv. 1; Josh. xix. 47; Judg. xviii. 20, xx. 1; 1 Sam. iii. 20; 2 Sam. iii. 10, xvii. 11, xxiv. 2, 15; 1 K. iv. 25, xii. 29, 30, xv. 20; 2 K. x. 29; 1 Chr. xxi. 2; 2 Chr. xvi. 4, xxx. 5; Jer. iv. 15, viii. 16; Amos viii. 14). 3. (R.V. VEDAN) A place associated with Javan in reference to Phoenicia (Ezek. xxvii. 19). Not known.

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DANITES (דָנִים), members of the tribe of Dan (Judg. xiii. 2, xviii. 1, 11; 1 Chr. xii. 35).

DAN-JAAN (דָנְגָן), somewhere in the N. of Palestine (2 Sam. xxiv. 6 only). Probably the city Dan, but perhaps *Khurbet Dānīdān*, S.E. of Tyre.

DANNAH (דָנָה), in the mountains of Judah (Josh. xv. 49). Perhaps *Idhna*.

DAPHNE (Δαφνη), a famous sanctuary of Apollo, with a grove (2 Macc. iv. 33). Now *Beit el-Mār*, above the Orontes, 5 miles S.W. of Antioch.

DATHEMA (Διδθέμα and Δαθέμα), a fortress in Gilead (1 Macc. v. 9). Possibly *Rimetha*.

DAVID, CITY OF (רוּחָה), 2 Sam. v. 7, 9, vi. 10, 12, 16; 1 K. ii. 10, iii. 1, viii. 1, ix. 24, xi. 27, 43, xiv. 31, xv. 8, 24, xxii. 50; 2 K. viii. 24, ix. 28, xii. 21, xx. 20, xv. 7, 38, xvi. 20; 1 Chr. xi. 5, 7, xii. 13, xv. 1, 29; 2 Chr. v. 2, viii. 11, ix. 31, xii. 16, xiv. 1, xvi. 14, xxi. 1, 20, xxiv. 16, 25, xxvii. 9, xxxii. 5, 30, xxxiii. 14; Neh. iii. 15, xii. 37; Is. xxii. 9; 1 Macc. i. 33, ii. 31, vii. 32; xiv. 36; in Luke ii. 4, 11, Bethlehem. Also, once, Judah, or.

DEBIR (דְבִיר and גְבִיר). 1. In the highlands of Judah (Josh. x. 38, 39, xi. 21, xii. 13, xv. 49). Formerly Kirjath-sepher or Kannah (Josh. xv. 15, 49; Judg. i. 11). Allotted to the priests (Josh. xxi. 15; 1 Chr. vi. 58). Now *el-Dhāheriyah*, S.W. of Hebron. 2. A place on the N. boundary of Judah, between Jericho and Jerusalem (Josh. xv. 7). Perhaps *Thoghet ed-Debr*, on the Jerusalem-Jericho road. 3. Connected with the boundary of Gad (Josh. xiii. 26). Elsewhere perhaps Lodebar. Not known.

DECAPOLIS (Δεκάπολις), a district containing ten cities (Matt. iv. 25; Mark v. 20, vii. 31). The cities were Scythopolis, Hippo, Gadara, Philadelphia, Pella, Gerusa, Dion, Canatha, Damascus, Raphana—all, except the first, E. of Jordan.

DEDAN (דְדָן). Two tribes:—1. Cushite (Gen. x. 7; 1 Chr. i. 9) on the Persian Gulf. 2. Keturahite, on borders of Idumaea (Gen. xxv. 3; 1 Chr. i. 32; Jor. xxv. 23, xlvi. 8; Ezek. xxv. 13). See also Ezek. xxvii. 15, 20, xxxviii. 13; though to which of the two these refer is uncertain. See also *DEBANIM*.

DEDANIM (דְדָנִים), people of Dedan—probably of No. 2 (Is. xxi. 13).

DEHAVITES (דְהָבִתִים), an Aryan tribe (Ezra iv. 9); probably the *Dai* of Herodotus, and perhaps the ancestors of the Danes.

DELUS (Δῆλος, R.V. DELOS), 1 Macc. xv. 23. An island in the Aegean, sacred to Apollo. [21.]

DERBE (Δέρβη), city of Lycaonia, coupled with Lystra (Acts xiv. 6, 20, xvi. 1, xx. 4, "Derbæan"). Probably *Zosta*, or *Ambaraiani*. [21.]

DESSAU (Δεσσαού, R.V. LESSAU, following A.—Αεσσαού), 2 Macc. xiv. 16. A village W. of Jordan. Not known, but perhaps the same place as Adasa.

DIBLATH (דִבְלָת, i.e. Diblah, as in R.V.), Ezek. vi. 14. Possibly a corruption of Riblah.

DIBON (דִבּוֹן). 1. On E. of Jordan (Num. xxii. 36, xxxii. 9, 31; Josh. xiii. 9, 17; Is. xv. 2; Jor. xlvi. 18, 22). Also Dibon-gad, and possibly Dimon. Now *Dhibān*, 3 miles N. of the Arnon. [9.] 2. In S. of Judah (Neh. xi. 25). Elsewhere Dimonah. Not known.

DIBON-GAD (דִבּוֹן גָּד), Num. xxxiiii. 45, 46. Identical with Dilon, 1.

DIKLAH (דִיקְלָה), a Joktanite tribe (Gen. x. 27; 1 Chr. i. 21). Not known.

DILEAN (דִילָן, R.V. DILAN), town of Judah, in the low country (Josh. xv. 38). Not known.

DIMNAH (דִמְנָה), Merarite city in Zebulun (Josh. xxi. 35). Elsewhere possibly Rimmon.

DIMON, WATERS OF (דִמּוֹן), in Moab (Is. xv. 9). Possibly identical with Dibon, 1.

DIMONAH (דִמּוֹנָה), town in the "South" of Judah (Josh. xv. 22 only). Elsewhere probably Dibon, 2.

DINAITES (דִינָתִים), a Cuthæan people (Ezra iv. 9 only). As yet unrecognized.

DINJAHAB (דִינְגָהָב), city of Bela, king of Edom (Gen. xxxvi. 32; 1 Chr. i. 43). Unknown.

DIZAHAB (דִזְהָב), Deut. i. 1. Perhaps *Dahab*, on W. side of Gulf of 'Akabah.

DOCUS (Δώκυς), a small fortress near Jericho (1 Macc. xvi. 15); at or near 'Ain Duk. [9, 13.]

DODANIM (דְדָנִים), Gen. x. 7; 1 Chr. i. 7. (R.V. Rodanim). Possibly the Dardani; but perhaps the Rhodians, Rodanum being found in some copies.

DORPHAH (דִרְפָה), Num. xxxiiii. 12, 13. Between Rephidim and the sea.

DOR (רוֹר and גָּר), Josh. xi. 2, xii. 23, xvii. 11; Judg. i. 27; 1 K. iv. 11; 1 Chr. vii. 29. Elsewhere

DORA (Δωρᾶ), 1 Macc. xv. 11, 13, 25. Now *Tantura*, on coast, S. of Carmel. [9.]

DOTHAIM (Δωθαῖμ), Judith iv. 6, vii. 3, 18, viii. 3; the Greek form of

DOTHON (דְתָהָן and תְהָן), Gen. xxxvii. 17; 2 K. vi. 13. Now *Tell Dothan*, 5 miles S.W. of Jenin. [9.]

DUMAH (דָמָה). 1. An Ishmaelite place or people (Gen. xxv. 14; 1 Chr. i. 30; Is. xxi. 11). The name probably survives in *Dimat el-Jendel*. 2. A town in the highlands of Judah (Josh. xv. 52). Now *el-Dōmeh*, S.W. of Hebron. [9.]

DUBA, PLAIN OF (אַדְבָה תְּמָרָה), in the district of Babylon (Dan. iii. 1). Perhaps at *Dūair*, S.E. of Babil.

E.

EBAL, MOUNT (אֶבָּל), opposite Mount Gerizim, site of the first altar to be erected after the entrance on the Promised Land (Deut. xi. 29, xxvii. 4, 13; Josh. vii. 30, 33). The mountain-ridge on the N. side of the valley of *Nabbus*. [3, 9.]

N.B. The name Ebal may perhaps, like Gerizim, have been derived from an ancient tribe of wanderers—Ebal, son of Shobal (Gen. xxxvi. 23).

EBEN-EZER (אֶבֶן־עָזֶר), a stone set up by Samuel to mark his victory over the Philistines (1 Sam. iv. 1, v. 1, vii. 12). Probably *Deir 'Abān*, 2 miles E. of Beth-shemesh.

EBRONAH (אֶבְרָנָה, i.e. Abronah, as in R.V.), one of the stations in the wilderness, next before Eziongeber (Num. xxxiii. 34, 35). Not known.

ECBATANA (אֶקְבָּתָּאָן, i.e. Achmetha: 'Ekbatānā), in Media (Ezra vi. 2; Tob. iii. 7, xiv. 12, 14; Judith i. 1, 2). There were two places of this name; the northern one, probably referred to in the above passages, is now *Takht-i-Sulimān*. The southern one, mentioned in 2 Macc. ix. 3, is now *Hamadan* in Persia. [12.]

EDAR, TOWER OF (עֵדָר), i.e. Tower of Eder, as in R.V., between Bethlehem and Hebron (Gen. xxxv. 21). Not known.

EDEN (עֵדָן), 2 K. xix. 12; Is. xxxvii. 12; Ezek. xxvii. 23. Probably the Assyrian *Lit'-Adini* on the Euphrates between Balis and Birejik. [12.]

EDEN, THE HOUSE OF (עֵדָן), Amos i. 5. Probably *Jāsīeh el-Kādimīn*, not far from Damascus.

EDER (עֵדָר), in the "South" of Judah, on the borders of Edom (Josh. xv. 21). Not known.

EDOM (עֵדָם), Gen. xxv. 30, xxxiiii. 3, xxxvi. 1, 8, 16, 17, 19, 21, 31, 32, 43; Exod. xv. 15; Num. xx. 14, 18, 20, 21, 23, xxi. 4, xxiv. 18, xxxiiii. 37, xxxiv. 3; Josh. xv. 1, 21; Judg. v. 4, xi. 17, 18; 1 Sam. xiv. 47; 2 Sam. viii. 14; 1 K. ix. 26, xi. 14, 15, 16, xxi. 47; 2 K. iii. 8, 9, 12, 20, 26, viii. 20, 22, xiv. 7, 10; 1 Chr. i. 43, 51, 54, xviii. 11, 13; 2 Chr. viii. 17, xxv. 20; Ps. lx. tit. 8, 9, lxxxiii. 6, cviii. 9, 10, cxxxvii. 7; Is. xi. 14, lxiii. 1; Jer. ix. 26, xxv. 21, xxvii. 3, xl. 11, xlvi. 7, 17, 20, 22; Lam. iv. 21, 22; Ezek. xxv. 12-14, xxxiiii. 29; Dan. xi. 41; Joel iii. 19; Amos i. 6, 9, 11, ii. 1, ix. 12; Obad. i. 8; Mal. i. 4. Elsewhere Idumaea. [7, 11.]

EDOMITE (עֵדָמִי), Deut. xxiiii. 7; 1 Sam. xxi. 7; xxii. 9, 18, 22; 1 K. xi. 14; Ps. lli. title.

EDOMITES (עֵדָמִים), Gen. xxxvi. 9, 43; 2 K. viii. 21; 1 Chr. xvii. 12, 13; 2 Chr. xxi. 8, 9, 10, xxv. 19; (עָרָםִים), 1 K. xi. 17; (עָרָםִים), 2 Chr. xxv. 14, xxviii. 17; (עָרָםִים), 1 K. xi. 1.

EDREI (עֵדְרֵי). 1. One of the capitals of Og, king of Bashan (Num. xxi. 33; Deut. i. 4, iii. 1, 10; Josh. xii. 4, xiii. 12, 31). Now *ed-Der'ah* in the *Haurān*. 2. A town of Naphtali (Josh. xix. 37). Not known.

EGLAIM (עֵגְלָיִם), in Moab (Is. xv. 8). Elsewhere, perhaps, Eu'-eglaim. Not known.

EGLON (עֵגָלָן), in the low country of Judah (Josh. xv. 39). Formerly Amorite, and destroyed by Joshua (x. 3, 5, 23, 31, 36, 37, xii. 12). Probably 'Ajlān; but perhaps *Tell Nejilah*, on the plain 15 miles N.E. of Gaza.

Egypt (מִצְרָיִם, i.e. Mitsraim), Gen. xii. 10, 11, 14, xiii. 1, 10, xv. 18, xxi. 21, xxv. 18, xxvi. 2, xxxvii. 25, 28, 36, xxxix. 1, xl. 1, 5, xli. 8, 19, 29, 30, 33, 34, 36, 41, 43-46, 48, 53-57, xl. 1-3, xl. 2, 15, xlvi. 4, 8, 9, 13, 18-20, 23, 25, 26, xlvi. 3, 4, 6-8, 20, 26, 27, xlvi. 6, 11, 13-15, 20, 21, 26-30, xlvi. 5, 1, 7, 14, 22, 26; Exod. i. 1, 5, 8, 15, 17, 18, ii. 23, iii. 7, 10-12, 16-20, iv. 18-21, v. 4, 12, vi. 11, 13, 26-29, vii. 8-5, 11, 19, 21, 22, viii. 5-7, 16, 17, 24,

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Egypt, River of (אַיִלְׁוֹן), i.e. torrent of Mizraim. Probably the *Wady el-'Arisch* (Num. xxxiv. 5; Josh. xv. 4, 47; 1 K. viii. 65; 2 K. xxiv. 7; 2 Chr. vii. 8; Is. xxvii. 12; Judith 1. 9). [7, 11.]

Egyptian, Egyptians (כְּנָעָן), i.e. Mizraim, = Egypt. Gen. xlili. 32, xlvi. 2, xlvi. 34, xlvi. 15, 20, 1, 3, 11; Exod. i. 13, iii. 8, 9, 21, 22, vi. 5, 6, 7, vii. 5, 18, 21, 24, viii. 21, 26, ix. 11, x. 6, xi. 8, 7, xii. 23, 27, 30, 33, 35, 36, xiv. 4, 9, 10, 12, 13, 17, 18, 20, 23-27, 30, 31, xv. 26, xviii. 8-10, xix. 4, xxxii. 12; Num. xiv. 13, xxxii. 3, 4; Judg. vi. 9, x. 11; 1 Sam. iv. 8, vi. 6, x. 18; 2 K. vi. 6; Is. xi. 15, xix. 2, 4, 21, 23, xx. 4, xxx. 7, xxxi. 3; Jer. xliii. 18;

Lam. v. 6; Ezek. xvi. 26, xxiii. 21, xxix. 12, 13, xxx. 23, 26. (כְּנָעָן) Gen. xii. 12, 14, xvi. 1, 3, xxi. 9, xxv. 12, xxxix. 1, 2, 5, xli. 55, 56, xliii. 32; Exod. i. 19, ii. 11, 12, 14, 19; Lev. xxiv. 10; Dent. xxii. 7, xxvi. 6; Josh. xxiv. 6, 7; 1 Sam. xxx. 11; 2 Sam. xxii. 21; 1 Chr. ii. 34, xi. 23; Ezra ix. 1. *See also* Acts vii. 22, 24, 28, xxi. 38; Heb. xi. 29.

Erebéel ('Ερπεθήλ), Judith vii. 18. Probably now 'Akrah, 8 miles from *Náblus*.

Ekrón ('אַקְרֹן), one of the five cities of the Philistines, the most northerly of them (Josh. xiii. 3); in the low country of Judah and on the N. boundary of that tribe (Josh. xv. 11, 45, 46; Judg. i. 18). Probably given to Dan (Josh. xix. 13), but always a Philistine place (1 Sam. v. 10, vi. 16, 17, vii. 14, xvii. 52; 2 K. i. 2, 3, 6, 16; Jor. xxv. 20; Amos i. 8; Zeph. ii. 4; Zech. ix. 5, 7). Now 'Ahr, 5 miles S.W. of Ramleh. Elsewhere Accaron. [9.]

Ekrónites ('אַקְרֹנִים). Josh. xiii. 3; 1 Sam. v. 10.

Elai, Valley of (הַלְּאֵיָהָה), i.e. "valley of the terebinth"), the scene of the death of Goliath (1 Sam. xvii. 2, 19, xxi. 9). Now the *Wady es-Sant*, S.W. of Jerusalem.

Elam ('אֶלְּאָם), a country E. of Palestine (Gen. x. 22, xiv. 1, 9; 1 Chr. i. 17; Is. xi. 11, xxi. 2, xxii. 6; Jer. xxv. 25, xl. 34-39; Ezek. xxxii. 24; Dan. viii. 2). Elsewhere Elymais. E. of Babylonia, and now a part of Persia, bounded on the S. and S.W. by the Persian Gulf. [11, 18.]

Elamites ('אֶלְּאָמִים, 'Ελαμίται), Ezra iv. 9; Acts ii. 9. Elsewhere Elymeans.

Elath, Eloth ('אֶלְּאָת, אֶלְּוֹת), in Edom, on the shore of the Red Sea, and near Eziongeber (Deut. ii. 8; 1 K. ix. 26; 2 K. xiv. 22, xvi. 6; 2 Chr. viii. 17, xxvi. 2). Now 'Akabah, or 'Ailah, at the head of the Gulf of 'Akabah. [7.]

Elealeh ('אֶלְּאָלֵה), on the E. of Jordan; allotted to Reuben (Num. xxxii. 3, 37), but afterwards in possession of Moab (Is. xv. 4, xvi. 9; Jer. xlvi. 34). Now 'el-'Al, close to Heshbon. [9.]

Eleasa ('אֶלְּאָסָה, R.V. Elasa), the site of the encampment of Judas Macabeus before his last battle (1 Macc. ix. 5). Now probably *Khurbet Il'aea*, near Beth-horon.

Eleph ('אֶלְּפָחָה), in Benjamin (Josh. xviii. 28). Perhaps *Li'ta*, near Jerusalem.

Eleutherus, the River (δοτοραῖς Ἐλεύθερος), 1 Macc. xi. 7, xii. 30. The northern boundary of the Holy Land; the modern *Nahr el-Kebir*, N. of *Tarabulus* (Tripolis). [12.]

Elim ('אֶלְּים), the second station of Israel after crossing the Red Sea, noted for twelve springs and seventy palm trees (Exod. xv. 27, xvi. 1; Num. xxxiii. 9, 10). Not identified, but probably either *Wady Useit*, *Gharandel*, or *Taiybeh*. [7.]

Elisahah ('אֶלְּיָהָה), a Javanite maritime people (Gen. x. 4; 1 Chr. i. 7; Ezek. xxvii. 7). Possibly the *Æolians*, or people of *Æolis*, — a maritimo district in the N.W. of Asia Minor, with the islands Lesbos and Tenedos. [1, 18.]

Elkosh ('אֶלְּקָשׁ), birthplace of Nahum (Nah. i. 1). Not known.

Ellasar ('אֶלְּסָר), Gen. xiv. 1, 9. Probably Larsa or Larissa in Lower Babylonia, between Ur and Etech. Now *Senkeréh* on the left bank of the Euphrates. [12.]

Elon ('אֶלְּוֹן), in Dan (Josh. xix. 43). Perhaps identical with

Elon-beth-hanan ('אֶלְּוֹן-בֵּתְּהָנָן), 1 K. iv. 9. Perhaps *Beit 'Anan*, 4 miles W.N.W. of *Nebi Samwil*.

El-paran ('אֶלְּפָרָן), in or near the wilderness of Paran, S. of the Holy Land (Gen. xiv. 6). Not known.

Eltekeh ('אֶלְּתָקֵה), in Dan (Josh. xix. 44), allotted to the Kohathite Levites (xxi. 23). Now perhaps *Beit Likia*.

Elteron ('אֶלְּתָרָן), in the mountains of Judah (Josh. xv. 59). Not identified. Perhaps Tekoa.

Eltolad ('אֶלְּתָלָד), in the S. of Judah (Josh. xv. 30), allotted to Simeon (Josh. xix. 1). Elsewhere Tolad. Not known.

Elymais ('Ελυμαῖς). The Greek form of the name Elam (Tob. ii. 10; 1 Macc. vi. 1).

Elymeans ('Ελυμαῖοι), Judith i. 6. Elsewhere Elamites.

Emmaus ('Εγγαούς). 1. A village 60 stadia from Jerusalem (Luke xxiv. 13). Not known. Perhaps *Kulouieh*, or *el-Kubieh*, or *Urtas*. 2. In the plain country (1 Macc. iii. 40, 57, iv. 3, ix. 50). Nicopolis, now *Amwas*, between Jerusalem and Ramleh. [13.]

En (אֵן). N.B.—The Hebrew word *En* (more correctly *Ain*) signifies a spring (not a well) of water, and it is reasonable to believe that the places in the names of which it occurs were distinguished by that natural feature so important in a hot country. In many cases this is certain.

Enam ('אֵנָם), in the lowland of Judah (Josh. xv. 34). Possibly alluded to in Gen. xxxviii. 14 (A.V. "an open place," R.V. "in the gate of Enaim").

Endor ('אֶנְּדָר), in Issachar, but held by Manasseh (Josh. xvii. 11). The traditional scene of the death of Jabin and Sisera (Ps. lxxxiii. 10). The residence of the witch consulted by Saul (1 Sam. xxviii. 7). Now *Endur*, N. of "Little Hermon." [9, 20.]

En-eglaim ('אֵנְּגָלִים), a place apparently on the Dead Sea (Ezek. xlvi. 10). Not known.

Engaddi ('אֵנְּגָדָה, R.V. "on the sea shore"), Eccles. xxiv. 14. A Greek translation of the name Engedi.

En-gannim ('אֵנְּגָנִים), two places in the Holy Land. 1. In the low country of Judah (Josh. xv. 34). Now *Khurbet Umm Jina*, W. of Beth-shemesh. 2. On the border of Issachar (Josh. xix. 21). Allotted to Gershonite Levites (xxi. 29). Probably the "garden-house" (Beth-hag-gan) of 2 K. ix. 27. Elsewhere, perhaps, *Anem*, and now *Jenin*. [9.]

En-gedi ('אֵנְּגָדִי), in the "wilderness" of Judah (Josh. xv. 62), on the W. shore of the Dead Sea (Ezek. xlvi. 10). One of David's retreats (1 Sam. xxii. 29, xxiv. 1).

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Originally Hazazon-tamar (2 Chr. xx. 2). Also Cant. i. 14; Ecolus. xxiv. 14. Now 'Ain Jidy. [9.]

EN-HADDAH (אֶן־הַדָּה), on the boundary of Issachar, near Eugennum (Josh. xix. 21). Not known. Perhaps Kefr Adan.

EN-HAKKORE (אֶן־הַקּוֹרֶה), the spring of Samson, in Lehi—not "the jaw" (Judg. xv. 19). Not known.

EN-HAZOR (אֶן־הַזּוֹר), in Naphtali (Josh. xix. 37). Now probably Khurbet Hazireh.

EN-MISHPAT (אֶן־מִשְׁפָּט), apparently the ancient name of Kadesh (Gen. xiv. 7).

ENOCH (אֶנוֹךְ), Gen. iv. 18. Not known.

EN-RIMMON (אֶן־רִמּוֹן), in Judah (Neh. xi. 29). Possibly identical with "Ain and Rimmon," and now, perhaps, Umm er-Rumana.

EN-ROGEL (אֶן־רֹגֶל), a spring on the boundary between Judah and Benjamin (Josh. xv. 7, xviii. 16; also 2 Sam. xvii. 17; 1 K. i. 9). Probably the Fountain of the Virgin; but perhaps Bir Eyab, below Siloam. [26.]

EN-SHEMESH (אֶן־שְׁמֶשׁ), a spring also on the boundary between Judah and Benjamin (Josh. xv. 7, xviii. 17). 'Ain Haad, below Bethany. [23.]

EN-TAPPUAH (אֶן־תָּפְעָה), on the boundary of Manasseh (Josh. xvii. 7). Probably identical with Tappuah, and possibly a spring near Yabis.

EPHES-DAMMIM (אֶפְרַתְּדָמִים), the scene of the death of Goliath (1 Sam. xvii. 1). Elsewhere Pas-dammim; in the valley of Elah.

EPHRAS (Ἐφρασίς), an illustrious city of Ionia in Asia Minor (Acts xviii. 19, 21, 24, xix. 1, 17, 26, 35, xx. 16, 17; 1 Cor. xv. 32, xvi. 8; Eph. i. 1; 1 Tim. i. 3; 2 Tim. i. 18, iv. 12; Rev. i. 11, ii. 1). Now Ayasoluk (Ἄγαλμα Θεολογος) from S. John, who was perhaps buried there. [21.]

EPHRAIM (אֶפְרַיִם). 1. The territory of this great tribe extended E. and W. from the Jordan to the sea. Its S. boundary ran from Jordan, by Bethel, Bothhoron, and Gezer to the sea; the N. boundary ran from Jordan by Naarath, Janoah, Entappuah, and the river Kanah, to the sea. By the prophets the name is frequently used to designate the northern kingdom, as distinguished from that of Judah (Gen. xli. 52, xlvi. 20, xlviii. 1, 5, 13, 14, 17, 20, l. 23; Num. i. 10, 32, 33, ii. 18, 24, vii. 48, x. 22, xiii. 8, xxvi. 28, 35, 37, xxxiv. 24; Deut. xxxiii. 17, xxxv. 2; Josh. xiv. 4, xvi. 4, 5, 8, 9, xvii. 8, 9, 10, 17, xxi. 5, 20; Judg. i. 29, v. 14, vii. 24, viii. 1, 2, x. 9, xii. 1, 4, 15; 2 Sam. ii. 9; 1 Chr. vi. 66, vii. 20, 22, ix. 3, xii. 30, xxvii. 10, 14, 20; 2 Chr. ix. 9, xvii. 2, xxv. 7, 10, xxviii. 7, 12, xxx. 1, 10, 18, xxxi. 1, xxxiv. 6, 9; Ps. lx. 7, lxxviii. 9, 67, lxxx. 2, cxxii. 8; Is. vii. 2, 5, 8, 9, 17, ix. 9, 21, xl. 13, xvii. 3, xxviii. 1, 3; Jer. vii. 15, xxxi. 9, 18, 20; Ezek. xxxviii. 16, 19, xlviii. 5, 6; Hos. iv. 17, v. 3, 5, 9, 11-14, vi. 4, 10, vii. 1, 8, 11, viii. 9, 11, ix. 3, 8, 11, 13, 16, x. 6, 11, xi. 3, 8, 9, 12, xii. 1, 8, 14, xiii. 1, 12, xiv. 8; Obad. 19; Zech. ix. 10, 13, x. 7; Judith vi. 2; Ecolus. xlvi. 21, 23). 2. A place near which was Absalom's property of Baul-huzor (2 Sam. xii. 23). Possibly identical with Ephraim, Ophrah, or Ephron; but this is mere conjecture. 3. (Ἐφραίμ), a town in the district near "the wilderness" (John xi. 54), that is, the pasture country N. E. of Jerusalem. Possibly the ancient Ophrah and the modern et-Taiyibeh.

The toparchy of Apherema may have derived its name from Ephraim, though from which of the three is uncertain.

EPHRAIM, GATE OF (אֶן־עַמְּךָ), at Jerusalem (2 K. xiv. 13; 2 Chr. xxv. 23; Neh. viii. 16, xli. 39). Probably in the north wall, at or near the present "Damascus-gate" (Bd el-Amud).

EPHRAIM, MOUNT (אֶן־עַמְּךָ, R.V. "the hill-country of E."), the highland portion of the territory allotted to the children of Joseph, extending from Bethel on the S. to the great plain on the N. (Josh. xvii. 15, xix. 50, xx. 7, xxi. 21, xxiv. 30, 33; Judg. ii. 9, iii. 27, iv. 5, vii. 24, x. 1, xvii. 1, 8, xviii. 2, 13, xix. 1, 16, 18; 1 Sam. i. 1, ix. 4, xiv. 22; 2 Sam. xx. 21; 1 K. iv. 8, xii. 25; 2 K. v. 22; 1 Chr. vi. 67; 2 Chr. xii. 4, xv. 8, xix. 4; Jer. iv. 15, xxxi. 6, l. 19).

EPHRAIM, THE WOOD OF (אֶן־עַמְּךָ), a forest in which the great battle took place between the forces of Absalom and of David (2 Sam. xviii. 6), and in which Absalom was killed. It was on the E. of Jordan, and not far from Mahanaim.

EPHRAIMITES (אֶפְרַיִם, i.e. Ephraimites), Judg. xii. 5.

EPHRAIMITES (אֶפְרַיִם, i.e. Ephraim), Josh. xvi. 10; Judg. xii. 4, 5, 6.

EPHRON (אֶפְרָׁון, or אֶפְרָׁאֵם, i.e. Ephron, as in R.V.), a town of Israel taken by Judah (2 Chr. xiii. 19). Possibly the Ephraim of the N.T., and the Ophrah of Benjamin.

EPHRATHAH (אֶפְרָתָה, R.V. EPHRATHAH), Ruth iv. 11; Ps. cxlvii. 6; Mic. v. 2.

EPHRATH (אֶפְרָתָה). The original name of Bethlehem (Gen. xxxv. 16, 19, xlvi. 7). Also given as

EPHRATHITE (אֶפְרָתִי). 1. Native of Ephrath or Bethlehem (Ruth i. 2; 1 Sam. xvii. 12). 2. Perhaps an Ephraimite, though this is uncertain (Judg. xii. 5; 1 Sam. i. 1; 1 K. xi. 26).

EPHRON (אֶפְרָׁון), a fortified place on the E. of Jordan, apparently between Carnaim and Bethshean (1 Macc. v. 48; 2 Macc. xii. 27). Not known.

EPHRON, MOUNT (אֶן־עַמְּךָ), on the northern boundary of Judah, between Nephtoah and Kirjath-jearim (Josh. xv. 9). Not known.

ERACH (אֶרְחָה), one of Nimrod's cities (Gen. x. 10). Its inhabitants are called Archivites in the A.V. of Ezra iv. 9. The Greek Orchoe, now Wurka, on the left bank of the Euphrates, between Hilla and Kurna. [1.]

ESDRALON (Ἐσδραλόν), the Greek form of Jezreel (Judith iii. 9, iv. 6). Also called [20.]

ESDRAELON (Ἐσδράλον), Judith vii. 3, and

ESDRELOM (Ἐσδράλομ), Judith i. 8.

ESEBON (Ἐσεβών, R.V. Heshbon), the Greek form of Heshbon (Jud. vi. 15).

ESEK (אֶסֶק), a well dug by Isaac's herdmen in the valley of Gerar (Gen. xxvi. 20).

ESCOL, THE VALLEY OF (אֶסְקָלָן), near Hebron (Num. xiii. 28, 21, xxxii. 9; Deut. i. 24). Perhaps at 'Ain Kashkaleh, N. of Hebron.

ESHEAN (אֶשְׁאָן, R.V. ESHAN), in the mountains of Judah (Josh. xv. 52). Not known; but perhaps es-Simia.

ESHKALONITES (אֶשְׁקָלָנִים), natives of Ascalon (Josh. xiii. 3).

ESHTAOL (אֶשְׁתָּאָל), in the low country of Judah (Josh. xv. 33, xix. 41; Judg. xii. 25, xvi. 31, xviii. 2, 8, 11). Now Esh'a, 13 miles N. of Beit Jibrin. See also 1 Chr. ii. 53. [23.]

ESHTEMOA (אֶשְׁתְּמוֹא), in the mountains of Judah (Josh. xxi. 14; 1 Sam. xxx. 28; 1 Chr. iv. 17, 19, vi. 57). Also Eshtemoh. Now es-Simia, 7 miles S. of Hebron. [9.]

ESHTEMON (אֶשְׁתְּמוֹן), another form of the preceding name (Josh. xv. 50).

ESHTON (אֶשְׁתּוֹן), probably a place in Judah (1 Chr. iv. 11, 12).

ESORA (אֶסְוָרָה), Judith iv. 4. Not known.

ETAM (אֶתָּם). 1. In Simeon (1 Chr. iv. 32). Not known. 2. In Judah (1 Chr. iv. 3; 2 Chr. xi. 6). Possibly at or near Urtas, in the vicinity of 'Ain 'Atan.

ETAM, THE ROCK (אֶתָּם), Judg. xv. 8, 11. Not known, but possibly near Etam No. 2.

ETHAM (אֶתָּם), Exod. xiii. 20; Num. xxxiii. 6, 7, 8. A district east of the Suez Canal. The "wilderness of E." stretched southward from Lake Timsah along the east side of the Suez Canal and the Red Sea.

ETHER (אֶתֶּר), a town of Simeon in the low country of Judah (Josh. xv. 42, xix. 7). Perhaps also called Tochen. Not known.

ETHIOPIA (אֶתְּיוֹפִיה, i.e. Cush), Gen. ii. 13; 2 K. xix. 9; Esth. i. 1, viii. 9; Job xxviii. 19; Ps. lxviii. 31, lxxxvii. 4; Is. viii. 1, xx. 3, 5, xxxvii. 9, xlvi. 3, xlvi. 14; Ezek. xxix. 10, xxx. 4, 5, xxxvii. 5; Nuh. iii. 9; Zeph. iii. 10; 1 Esdr. iii. 2; Judith i. 10; Esth. xiii. 1, xi. 1; Acts viii. 27. [1, 15, 16, 18.]

ETHIOPIAN (אֶתְּיוֹפִי, i.e. Cush), Is. xx. 4; Jer. xlii. 9; Ezek. xxx. 9. (אֶתְּיוֹפִיה), Num. xii. 1. (אֶתְּיוֹפִיה), 2 Chr. xii. 3, xiv. 9, 12, 13, xvi. 8, xxi. 16; Jer. xii. 23, xxvii. 7, 10, 12, xxxix. 16; Dan. xi. 43; Amos ix. 7; Zeph. ii. 12, (Althoy). Acts viii. 27.

EUPHRATES (אֶפְרָׁתָה), i.e. Phiat, probably a corruption of the original name more nearly represented by Euphratēs, Gen. ii. 14, xv. 18; Dout. i. 7, xi. 24; Josh. i. 4; 2 Sam. viii. 3; 2 K. xxii. 29, xxiv. 7; 1 Chr. v. 9, xviii. 3; 2 Chr. xxxv. 20; Jer. xii. 4-7, xli. 2, 6, 10, li. 63; 1 Esdr. i. 25, 27; 2 Esdr. xiii. 43; Judith i. 6, ii. 24; Ecolus. xxiv. 26; 1 Macc. iii. 32, 37; Rev. ix. 14, xvi. 12. It is also frequently mentioned as "the river," without its name [11, 12.]

EZEL, THE STONE (אֶזֶל סָלָן), 1 Sam. xx. 19. The reading is apparently corrupt.

EZEM (אֶזֶם), in Simeon (1 Chr. iv. 29). Elsewhere Azem.

EZION-GEBER, or GABER (אֶזְיוֹן גָּבֵר), on the Red Sea (Num. xxxiii. 35, 36; Dout. ii. 8; 1 K. ix. 26, xxii. 48; 2 Chr. viii. 17, xx. 36). Perhaps 'Ain el-Ghudyan, now 10 mil S. of 'Akabah, but very uncertain. [7.]

F.

FAIR HAVENS, THE (καλοὶ λιμένες), on the S. side of Crete (Acts xxvii. 8). Now *Kalous limiōnās*. [21.]

G.

GAASH (גַּשׁ), in Mount Ephraim (Josh. xxiv. 30; Judg. ii. 9; 2 Sam. xxiii. 30; 1 Chr. xi. 32). Not known.

GABA (גָּבָּהּ), the same as Geba, and so in R.V. (Josh. xviii. 24; Ezra ii. 26; Neh. vii. 30). [9, 23.]

GABBATHA (גָּבְּתָּהָתָּה), the place at, or on which the beam or judgment-seat of Pilate was planted (John xix. 19).

GABDES (גָּבְּדֵס), R.V. GANBE), 1 Esdr. v. 20. Elsewhere Gaba.

GAD (גָּדָּה), one of the three Transjordanic tribes, lying between Reuben and Manasseh (Gen. xxx. 11, xxv. 26; xlvi. 16, xlix. 19; Exod. i. 4; Num. i. 14, 24, 25, ii. 14, vii. 42, x. 20, xiii. 15, xxvi. 15, 18, xxxii. 1, 2, 6, 25, 29, 31, 33, 34, xxxiv. 14; Deut. xxvii. 13, xxxiii. 20; Josh. iv. 12, xii. 24, 28, xviii. 7, xx. 8, xxi. 7, 38, xxii. 9, 10, 11, 13, 15, 21, 25, 30-34; 1 Sam. xiii. 7; 1 Chr. ii. 2, v. 11, vi. 6, 80, xii. 14; 1 Chr. xli. 1; Ezek. xlvi. 27, 28, 34; Rev. vii. 5). [9.]

GAD, THE RIVER OF (גַּדְּנָה), R.V. "valley of Gad", 2 Sam. xxiv. 5. The valley of the Arnon, *Wady Môjib*.

GADARENES (Γαδαρηνοί or Γερασηνοί), Mark v. 1; Luke viii. 26, 37. The people of Gadara, 6 miles S.E. of Lake of Galilee.

GADITES (גָּדִּתִּים), Deut. iii. 12, 16, iv. 43, xxix. 8; Josh. i. 12, xii. 6, xliii. 8, xxii. 1; 2 Sam. xxiii. 36; 2 K. x. 33; 1 Chr. v. 18, 26, xii. 8, 37, xxvi. 32.

GALAAD (גָּלָּאָד), the Greek form of Gilad (Judith i. 8, xv. 5; 1 Macc. v. 9, 17, 20, 25, 27, 36, 45, 55, xiii. 22).

GALATIA (Γαλατία). 1. A Roman province in the centre of Asia Minor (Acts xvi. 6, xviii. 28; 1 Cor. xvi. 1; Gal. i. 2; 2 Tim. iv. 10; 1 Pet. i. 1). 2. Gaul (1 Macc. viii. 2; 2 Macc. viii. 20). [21.]

GALEED (גָּלְּעֵד), the name given by Jacob to the heap of stones on Mount Gilad (Gen. xxxi. 47, 48).

GALGALA (Γαλγαλά), the Greek form of Gilgal, and so in R.V. (1 Macc. ix. 2).

GALILEE (גָּלְּלֵה, ḥ גָּלָּלָה), an ancient name in the country and the north province of Palestine at the time of Christ, extending W. of Jordan upwards from Plain of Esdrælon inclusive (Josh. xx. 7, xx. 32; 1 K. ix. 11; 2 K. xv. 29; 1 Chr. vi. 76; Is. ix. 1; 1 Macc. v. 15, 17, 20, 21, 23, 55, x. 30, xi. 63, xii. 49; Tob. i. 2; Judith 1. 8, xv. 5; Matt. ii. 22, iii. 13, iv. 12, 15, 23, 25, xvii. 22, xix. 1, xxi. 11, xxvi. 32, 69, xxvii. 55, xxviii. 7, 10, 16; Mark i. 9, 14, 28, 39, iii. 7, vi. 21, ix. 30, xiv. 28, xv. 41, xvi. 7; Luke i. 26, ii. 4, 30, iii. 1, iv. 14, 31, 44, v. 17, viii. 26, xvii. 11, xxiii. 5, 6, 49, 55, xxiv. 6; John i. 43, ii. 1, 11, iv. 8, 43, 45-47, 54, vii. 1, 9, 41, 52, xii. 21, xxi. 2; Acts i. 11, v. 37, ix. 31, x. 37, xiii. 31). [19, 20.]

GALILEE, SEA OF (הַ θάλασσα τῆς Γ.), Matt. iv. 18, xv. 29; Mark i. 16, vii. 31; John vi. 1.

GALILEAN (Γαλιλαῖος), Matt. xxvi. 69 (R.V. only); Mark xiv. 70; Luke xii. 1, 2, xxii. 59, xxiii. 6; John iv. 45; Acts ii. 7. | GEDERATHITE, THE (גְּדָרָתִי), 1 Chr. xii. 4. A native of Gederah, now *Jedireh*, near Gibeon.

GALLIM (גָּלִים), in Benjamin (1 Sam. xxv. 44; Is. x. 30). Not known.

GARFB, THE HILL (גַּרְבָּהָתָה), Jer. xxxi. 39. Not known, but on N. side of Jerusalem.

GARIZIM (Γαρίζιμ), the Greek form of Gerizim, and so in R.V. (2 Macc. v. 23, vi. 2).

GATAM (גָּתָם), an Edomite tribe (Gen. xxxvi. 11, 16; 1 Chr. i. 36). Not known.

GATH (גָּתָּה), one of the five chief cities of the Philistines (Josh. xi. 22; 1 Sam. v. 8, vi. 17, vii. 14, xvii. 4, 23, 52, xxi. 10, 12, xxvii. 2-4, 11; 2 Sam. i. 20, xv. 18, xxi. 20, 22; 1 K. ii. 39-41; 2 K. xii. 17; 1 Chr. vii. 21, viii. 13, xviii. 1, xx. 6, 8; 2 Chr. xi. 8, xxvi. 6; Ps. lvi. title; Amos vi. 2; Mic. i. 10). Probably *Tell es-Sâfi*. [9.]

GATH-HEPHER (גָּתָּה הַפְּהָרָה), in Zebulon (2 K. xiv. 25; incorrectly Gittah-hepher in Josh. xix. 13). Possibly *el-Mesh-hef*, near *Saffuriyah*. [9.]

GATH-RIMMON (גָּתָּה רִמְמָה). 1. In Dan (Josh. xix. 45, xxi. 24; 1 Chr. vi. 69). 2. In Western Manasseh (Josh. xxi. 25). Elsewhere called Bileam. Neither are known.

GAZA (גָּזָּה), one of the five chief cities of the Philistines (Gen. x. 19; Josh. x. 41, xi. 22, xv. 47; Judg. i. 18, vi. 4, xvi. 1, 21; 1 Sam. vi. 17; 2 K. xviii. 8; 1 Chr. vii. 28; Jer. xlvi. 1, 5; Amos i. 6, 7; Zeph. ii. 4; Zech. ix. 5; 1 Macc. xi. 61, 62, xiii. 43 (R.V. Gazara); Acts viii. 26). Elsewhere, more accurately, Azzah. Now *Ghuzzeh*. [3, 9.]

GAZARA (גָּזָּרָה and τὰ Γάζαρα), 1 Macc. ix. 52, xiii. 53, xiv. 7, 34, xv. 28, 35, xvi. 1, 19, 21; 2 Macc. x. 32. Elsewhere *Gazera*, and both probably identical with Gazer or Gezer.

GAZATHITES (גָּזָּתִים), R.V. (GAZITES), Josh. xiii. 3. Natives of Gaza. Also *Gazites*.

GAZER (גָּזֵר, R.V. GEZER), 2 Sam. v. 25; 1 Chr. xiv. 16. Same as Gezer.

GAZERA (τὰ Γάζηρα), 1 Macc. iv. 15, vii. 45. Elsewhere *Gazara*, and so in R.V.

GAZITES (גָּזִים), Judg. xvi. 2. Natives of Gaza. Elsewhere *Gazathites*.

GEBA (גְּבָּהָה), in Benjamin (Josh. xxi. 17; 1 Sam. xiii. 3; 2 Sam. v. 25; 1 K. xv. 22; 2 K. xiii. 8; 1 Chr. vi. 60, viii. 6; 2 Chr. vi. 6; Neh. xi. 31, xii. 29; Is. x. 29; Zech. xiv. 10). Now *Jeb'a*, 6 miles N. of Jerusalem. [9, 23.] 2. Judith iii. 10. Now *Jeb'a*, 3 miles N. of *Sebastiyeh*. [9.]

GEBAL (גְּבָּלָה), 1. Ezek. xxvii. 9. The ancient Byblos and modern *Jebail*, on the coast of Syria, N. of *Beirât*. The residence of the Giblites. 2. Ps. lxxviii. 7. A district between Moab and Edom, belonging to the latter. It is now *Jebelîl*. [11.]

GEBIM (גְּבִים), Is. x. 31. In Benjamin. Not known.

GEDER (גְּדֵרָה), Josh. xiii. 13. Perhaps *Gedor* No. 3.

GEDERAH (גְּדָרָה), in the lowland of Judah (Josh. xv. 36). Probably *Khurbet Jedireh*, 9 miles S. of Lydda. [9.]

GEDEROTHITE, THE (גְּדָרָתִי), 1 Chr. xii. 4. A native of Gederah, now *Jedireh*, near Gibeon.

GEDEROTH (גְּדָרָתָה), in the lowland of Judah (Josh. xv. 41; 2 Chr. xxviii. 18). Not known, but perhaps *Katrah*.

GEDEROTHAIM (גְּדָרָתָהִים), in the lowland of Judah (Josh. xv. 36). According to the LXX., a part of Gederah.

GEDOR (גְּדֹרָה). 1. In the mountains of Judah (Josh. xv. 58). Probably *Khurbet Jedûr*, between Bethlehem and Hebron. [9.] 2. Apparently in Benjamin (1 Chr. xii. 7). Not known. 3. In the S. of Judah (1 Chr. iv. 39). Not known.

GELIOTH (גְּלִיּוֹת), on the S. boundary of Benjamin (Josh. xviii. 17). Perhaps a corruption of *Gilgal* in the parallel list (Josh. xv. 7).

GENEARETH or GENNESARET, SEA OF (λίμνη Γεννησαρέτ), Luke v. 1. [19, 20.]

GENNESAR, THE WATER OF (τὸ ̄δωρ Γεννησαρ, R.V. *Gennearet*, the water of), 1 Macc. xi. 67.

GENNESARET, THE LAND OF (הַ γῆ Γ.), Matt. xiv. 31; Mark vi. 53. [20.]

GEON (Γεών), the Greek form of Gilon, the river (Eccles. xxiv. 27).

GERAR (גְּרָרָה), a city and wady in the "South" of Palestine (Gen. x. 19, xx. 1, 2, xxvi. 1, 6, 17, 20, 26; 2 Chr. xiv. 13, 14). Probably *Khurbet umm Jerrâr*, on the right bank of *Wady Ghuzzeh*. [2.]

GERASENES. See Gadarenes.

GERGESENES (Γεργεσηνοί), Matt. viii. 28. The people of Gergesa, on the E. shore of the sea of Galilee. In some MSS. Gadarenes. [20.]

GERGESITES (Γεργεσῖται), Judith v. 16. The Greek form of *Gergashites*.

GERIZIM, MOUNT (גְּרִיזִים), Deut. xi. 29, xxvii. 12; Josh. viii. 33; Judg. ix. 7. It is now *Jebel et-Tôr*, near *Nâblus*. [3, 9.]

GERRHENIANS (Γερρήνοι), 2 Macc. xiii. 24. Possibly people of Gerar, or Gaza; but not known.

GESEM (גְּסֵם), the Greek form of Goshen (Judith i. 9).

GESHUR (גְּשֻׁרָה), 2 Sam. iii. 3, xiii. 37, 38, xiv. 23, 32, xv. 8; 1 Chr. ii. 23, iii. 2. A kingdom on the borders of Aram or Syria. Now probably *Jeidâr*, S. of Hermon and E. of Jordan. [2.]

GESHURI and GESHURITES (גְּשֻׁרִים). 1. The people of the foregoing (Deut. iii. 14; Josh. xii. 5, xiii. 11, 13). 2. A tribe of the souther desert (Josh. xiii. 2; 1 Sam. xxvii. 8).

GETHHER (גְּתָהָה), third son of Aram (Gen. x. 23; 1 Chr. i. 17).

GETHSEMANE (Γεθσημανεῖ and Γεθσημανῆ), Matt. xxvi. 36; Mark xiv. 32. Probably at or near the enclosed olive garden, still so called, at the W. foot of Olivet.

GEZER (גְּזֵרָה), on the maritime plain (Josh. x. 33, xii. 12, xvi. 3, 10, xxi. 21; Judg. i. 29; 1 K. ix. 15, 16, 17; 1 Chr. vi. 67, vii. 28, xx. 4). Now *Tell Jezer*, about 4 miles W.N.W. of *Amwâs*. Also called Gazer, Gazara, Gazera. [9.]

GEZRITES (גְּזָרִים); A.V. *marg.* GERZITES, R.V. GIRZITES, *marg.* GIZRITES), 1 Sam. xxvii. 8. A correction by Jewish critics of the ancient reading, "the Gerizite," and so incorporated in the text of A.V.

GIAH (גְּיָהָה), 2 Sam. ii. 24. Not known.

GIBBAR (גִּבָּרָה), Ezra ii. 20. A place of which 95 persons returned with Zerubbabel from Babylon. In Neh. vii. 25 it is Gibeon.

GIBBETHON (גִּבְּתָהָן), in Dan, given to the Kohathite Levites (Josh. xix. 44, xxi. 23; 1 K. xv. 27, xvi. 15, 17). Not known.

GIBEATH (גִּבְּתָהָה), i.e. hill). 1. In the hill-country of Judah, near Carmel (Josh. xv. 57). Not known. 2. Near Kirjath-jearim (2 Sam. vi. 3, 4). Possibly *Khurət el-Jibrīlah*, near Kustul, on the Jaffa-Jerusalem road. 3. In Benjamin: native place of Saul (Judg. xix. 12-16; xx. 4, 5, 9, 10, 13-15, 19-21, 25, 29-31, 33, 34, 36, 37, 43; 1 Sam. x. 26, xi. 4, xii. 2, 15, xiv. 2, 16, xv. 34, xxii. 6, xxiii. 19, xxvi. 1; 2 Sam. xxi. 6, xxiii. 29; 1 Chr. xi. 31; 2 Chr. xii. 2; Is. x. 29; Hos. v. 8, ix. 9; x. 9); sometimes called "G. of Benjamin" and "G. of Saul." Probably *Tell el-Ful*, N. of Jerusalem, but uncertain. N.B. In 1 Sam. xiii. 16 and xiv. 5, "Gibeath" should be Geba. [9, 23.] 4. Gibeath-in-the-field (Judg. xx. 31). Possibly *Jib'a* on *Wāli Suweinit*. [23.]

GIBEATH (גִּבְּתָהָה), Josh. xviii. 26. Possibly identical with No. 2 above.

GIBEON (גִּבְּעָה), Hivite city. In Benjamin, allotted to the priests (Josh. ix. 3, 17, x. 1, 2, 4-6, 10, 12, 41, xi. 19, xviii. 25, xxi. 17; 2 Sam. ii. 12, 13, 16, 21, iii. 30, xx. 8; 1 K. iii. 4, 5, ix. 2; 1 Chr. viii. 29, ix. 35, xiv. 16, xvi. 39, xxi. 29; 2 Chr. i. 3, 13; Neh. iii. 7, vii. 25; Is. xxv. ii. 21; Jer. xxviii. 1, xli. 12, 16). Now *el Jib*, north of *Nebi Samwil*, on the road from Jerusalem to Bethhoron. [9, 23.]

GIBLITES, THE (גִּבְּלִים and מִגְּלִים), the people of Gebal (Josh. xiii. 5; 1 K. v. 18, *marg.*)

GIDOM (גִּדּוֹם), Judg. xx. 45. Not known.

GIION (גִּיּוֹן). 1. The second river of Paradise (Gen. ii. 13); elsewhere called Geon. 2. A place, probably a spring, near Jerusalem (1 K. i. 33, 38, 45; 2 Chr. xxxii. 30, xxxiii. 14). Possibly Siloam.

GILBOA (גִּלְּבֹא), a range of hills near Jezreel, the scene of the death of Saul (1 Sam. xxviii. 4, xxxi. 1, 8; 2 Sam. i. 6, 21, xxi. 12; 1 Chr. x. 1, 8). Now *Jebel Fulū'a*, east of Zerīn, on which is a village called *Jelbon*. [9, 20.]

GILEAD (גִּלְּאָה). 1. A mountainous region east of Jordan, lying between Bashan and Moab, called also "Mount G." and "the land of G." (Gen. xxxi. 21, 23, 25, xxxvii. 25; Num. xxxxi. 1, 26, 29, 39, 40; Deut. ii. 36, iii. 10, 12, 13, 15, 16, iv. 43, xxxiv. 1; Josh. xii. 2, 5, xiii. 11, 25, 31, xvii. 1, 5, 6, xx. 8, xxi. 38, xxii. 9, 13, 15, 32; Judg. v. 17, x. 4, 8, 17, 18, xi. 5, 7-11, 29, xii. 4, 5, 7, xx. 1; 1 Sam. xiii. 7; 2 Sam. ii. 9, xvii. 26, xxiv. 6; 1 K. iv. 13, 19, xvii. 1, xxii. 3; 2 K. x. 33, xv. 29; 1 Chr. iii. 22, v. 9, 10, 16, vi. 80, xxvi. 31, xxvii. 21; Ps. lx. 7, cvii. 8; Cant. iv. 1, vi. 5; Jer. viii. 22, xxii. 6, xlvi. 11, l. 19; Ezek. xlvi. 18; Hos. vi. 8, xii. 11; Amos i. 3, 13; Obad. 19; Mic. vii. 14; Zech. x. 10). The northern district is now *Jebel 'Ajlūn*, and the southern the *Betha*. [7, 10.]

9, 11, 13.] 2. Mount Gilead (Judg. vii. 3). Very obscure, but possibly an early name of Mount Gilboa. The name *Jalūd* is still borne by the spring at its base near Zerīn.

GILEADITE (גִּלְּאָדִי), Num. xxvi. 29; Judg. x. 8, xi. 1, 40, xii. 4, 5, 7; 2 Sam. xvii. 27, xix. 31; 1 K. ii. 7; 2 K. xv. 25; Ezra ii. 61; Neh. vii. 63.

GILGAL (גִּלְּגָל). 1. In the Jordan valley, near Jericho (Deut. xi. 30; Josh. iv. 19, 20, v. 9, 10, ix. 6, x. 6, 7, 9, 15, 43, xiv. 6, xv. 7; Judg. ii. 1, iii. 19; 1 Sam. vii. 16, x. 8, xi. 14, 15, xii. 4, 7, 8, 12, 15, xv. 12, 21, 33; 2 Sam. xix. 15, 49; Hos. iv. 13, ix. 13, xii. 11; Amos iv. 4, v. 5; Mic. vi. 5). In Neh. xii. 29 it is Beth-gilgal. Now *Jiljilah*, about $\frac{1}{2}$ mile from Jericho, *Eīthā*. 2. K. ii. 1, iv. 38. Possibly the residence of Elisha. Now *Jiljilah* about 7 miles N. of Bethel: *Britin*. [9, 23.] 3. Josh. xii. 23. Now either *Kalkiliyah* or *Jiljilah*, both in the plain of Sharon N. of Antipatris, *Rās el-Ain*.

GILOH (גִּלּוֹה), in the mountains of Judah (Josh. xv. 51; 2 Sam. xv. 12). Probably *Khurət Jāla*, 3 miles N.W. of Halhul.

GILONITE (גִּלּוֹנִי), native of Giloh (2 Sam. xv. 12, xxii. 31).

GIMZO (גִּמְזָה), 2 Chr. xxviii. 18. Now *Jimzū*, S.E. of Lydda. [9.]

GIRGASHITES and GIRGASITES (גִּרְגָּשִׁים), Gen. x. 16, xv. 21; Deut. vii. 1; Josh. iii. 10, xxiv. 11; 1 Chr. i. 11; Neh. ix. 8. Not known. [2.]

GITTAH HEPER (גִּתְּהָהָה הַפְּרָה), R.V. GATH-II., Josh. xix. 13. An inflection of the name Gath-hepher.

GITTAIM (גִּתְּהָהָם), 2 Sam. iv. 3; Neh. xi. 33. Not known.

GIZONITE (גִּזּוֹנִי), 1 Chr. xi. 34.

GOATH (גִּזָּה), Goath, as in R.V., Jer. xxxi. 39. Not known. Not Golgotha.

GOB (גּוֹב and גּוֹבָה), 2 Sam. xxi. 18, 19. Elsewhere Gezer. Perhaps Gath.

GOLAN (גִּלְּאָן) in Bashan; in Mapassoth; city of Levites and of refuge (Deut. iv. 43; Josh. xx. 8, xxi. 27; 1 Chr. vi. 71). A city now probably *Salem el-Jaulān*, which gave its name to a district now called Jaulān. [9.]

GOLGOTHA (Γολγοθᾶ), the spot at which Christ was crucified (Matt. xxvii. 33; Mark xv. 22; John xix. 17).

GOMER (גִּמְרָה), a Japhetic people (Gen. x. 2, 3; 1 Chr. i. 5, 6; Ezek. xxxviii. 6). The Cimmerians.

GOMORRAH (גִּמְרָה), Gen. x. 19, xiii. 10, xiv. 2, 8, 10, 11, xviii. 20, xix. 24, 28; Deut. xxix. 23, xxxii. 32; Is. i. 9, 10, xiii. 19; Jer. xxii. 14, xlvi. 18, l. 40; Amos iv. 11; Zeph. ii. 9. Also, in its Greek form,

GOMORRA (Γομόρρα, R.V. GOMORRAH), 2 Esdr. ii. 8; Matt. x. 15; Mark vi. 11; Rom. ix. 29; 2 Pet. ii. 6; Jude 7. Not known; but at the N. end of the Dead Sea. N.B. The initial G is merely a Western attempt to pronounce the guttural letter *ain*; as in Gaza.

GORTYNA (Γόρτυνα), in Crete (1 Macc. xv. 23). [21.]

GOSHEN (גּוֹשֶׁן). 1. Gen. xlv. 10, xlvi. 28, 29, 34, xlvi. 1, 4, 6, 27, l. 8; Exod. viii. 22, ix. 26. The territory between *Tell el-Kebir*, *Zagazig*, and *Helbeis*. [3, 7.] 2. In Southern Palestine (Josh. x. 41, xi. 16). Not known. 3. In the highlands of Judah (Josh. xv. 51). Not known.

GOZAN (גּוֹזָן), a tract in Mesopotamia watered by the *Khabur* (2 K. xvii. 6, xviii. 11, xix. 12; 1 Chr. v. 26; Is. xxvii. 12).

GREECE (Ἑλλάς), 'Ελλάς, Zech. ix. 13; 1 Macc. i. 1; Acts xx. 2. [21.]

GRECIA (Ἑλλίς), R.V. GREECE), Dan. viii. 21, x. 20, xi. 2.

GRECIAN, GRECIANS (Ἐλληνική), Joel iii. 6; 1 Macc. vi. 2, viii. 9, 18; 2 Macc. iv. 15, xiii. 2; Acts vi. 1, ix. 29, xi. 20.

GUDGODAH (גּוֹדְגָּדָה), Deut. x. 7. The same as Hor Hageddah, of which the name is possibly a variation.

GUR (גּוֹרָה) 2 K. ix. 27. Between Zerīn and Jenīn, but not known.

GUR-HAAL (גּוֹרָה הָאָלָה), 2 Chr. xxvi. 7. A district lying between Palestine and Arabia; but not known.

H.

HABOR (הַבּוֹרָה), 2 K. xvii. 6, xviii. 11; 1 Chr. v. 26. The river *Khabur*, an affluent of the Euphrates.

HACHILAH, HILL OF (הַחֲכִילָה), near Ziph, in the hill-country of Judah (1 Sam. xxiii. 19, xxvi. 1, 3). Not known.

HADAD-RIMMON (הַדָּד רַמּוֹן), Zech. xii. 11. Possibly *Rummāneh*, near *Lejjūn*. [9.]

HADASHAH (הַדָּשָׁה), in the low country of Judah (Josh. xv. 37). Not known.

HADATTAH (הַדָּתָה), R.V. HAZOR-II., Josh. xv. 25. The word is probably an affix to Hazor. Not known.

HADID (הַדִּיד), Ezra ii. 33; Neh. vii. 37, xi. 31. Probably *el-Hadithēh*, 3 miles E. of Lydda.

HADRACH (הַדְּרָחָה), in Syria (Zech. ix. 1). Unknown.

HAGARENES or HAGARITES (הַגָּרְתִּים), 1 Chr. v. 10, 19, 20, xxvii. 31; Ps. lxxxiii. 6. Possibly descended from *Hagar*. Their country not known.

HAI (הַיָּה), Gen. xii. 8, xii. 3. Same as Ai, and so in R.V., but including the Hebrew article. [7.]

HALAH (הַלָּהָה), 2 K. xvii. 6, xviii. 11; 1 Chr. v. 26. Probably on the *Khabur*, but its position is not known.

HALAK, MOUNT (הַלָּקָה), the southern limit of Joshua's conquests (Josh. xi. 17, xii. 7). Not known.

HALUL (הַלְּלָה), in the hill-country of Judah (Josh. xv. 58). Now *Hulhul*, 4 miles N. of Hebron. [9.]

HALI (הַלִּי), on boundary of Asher (Josh. xix. 25). Perhaps *Khurət 'Alia*, 13 miles S.E. of Acre.

HALICARNASSUS (Ἀλικαρνασσός), in Caria (1 Macc. xv. 23). Now *Budrūm*.

HAM (הָם), Gen. xiv. 5. Not known; but perhaps another form of Ammon, now *Amman*.

HAMATH (הַמַּתָּ), a chief city of Syria from very early times (Num. xiii. 21, xxxiv. 8; Josh. xiii. 5; Judg. iii. 8; 2 Sam. viii. 9; 1 K. viii. 65; 2 K. xiv. 25, 28, xvii. 24, 30, xviii. 34, xix. 13, xxiii. 38, xxv. 21; 1 Chr. xiii. 5, xviii. 3, 9; 2 Chr. vii. 8, viii. 4; Is. x. 9, xi. 11, xxxvi. 19, xxxvii. 13; Jer. xxxix. 5, xl ix. 23, lit. 9, 27; Ezek. xlvi. 16, 17, 20, xlvi. 1; Zech. ix. 2). Also [6, 11.]

HAMATH THE GREAT (Amos vi. 2), and elsewhere Hamath. Now *Hamah*. [11, 12.]

HAMATH-ZOBAN (2 Chr. viii. 3). Probably a distinct place from the preceding. Not known.

HAMMATH (הַמָּתָּ), in Naphtali (Josh. xix. 35). Now *Hammān Tabariya*, S. of Tiberias. Perhaps elsewhere Hammun, or Hammoth-dor. [9.]

HAMMON (הַמָּוֹן). 1. In Ashor, near Zidon (Josh. xix. 28). Not known. 2. Ger-shonite city in Naphtali (1 Chr. vi. 76). Possibly the same as Hammath and Hammoth-dor.

HAMMOTH-DOR (הַמָּתָּה דָּוָרָ), a town of Ger-shonite Levites and of refuge in Naphtali (Josh. xxi. 32). Elsewhere perhaps Hammon and Hammath.

HAMMONAH (הַמָּמָנָה), Ezek. xxxix. 16. Not known.

HAMON-GOG, THE VALLEY OF (הַמְּבֹרֶךְ גָּגָ), Ezek. xxxix. 11, 15. Not known.

HANANEEL, THE TOWER OF (הַנָּאֵנָה, R.V. HANANEL), on the wall of Jerusalem, between the Sheep-gate and the Fish-gate, and not far from the corner (Neh. iii. 1, xii. 39; Jer. xxxi. 38; Zech. xiv. 10). Probably one of the towers of the citadel, and perhaps the same as Tower of Meah.

HANES (הָנֵס), in Egypt (Is. xxx. 4). Possibly Khinensu, now *Ahnās el-Medineh* in the Delta.

HANNATHON (הַנָּתָּהּ), in Zebulun (Josh. xix. 14). Now probably *Kefr 'Anān*, S.W. of Safed.

HAPHRAIM (הַפְּרָעָם, R.V. HAPHRAIM), in Issachar, perhaps near Shunem (Josh. xix. 19). Possibly *el-'Afuleh*.

HARA (הָרָה), 1 Chr. v. 26. Possibly a variation of Haran.

HARADAH (הַרְדָּה), one of the stations during the wanderings in the desert (Num. xxxiii. 24, 25.)

HARAN (הָרָן), in Mesopotamia (Gen. xi. 31, 32, xii. 4, 5, xxvii. 43, xxviii. 10, xxix. 4; 2 K. xix. 12; Is. xxvii. 12; Ezek. xxvii. 23). Elsewhere Charan. Now *Harran* on the *Balik*, a small affluent of the Euphrates.

HARETH, FOREST OF (הַרְתָּהּ, R.V. HERETH), in Judah (1 Sam. xxii. 5). Not known.

HARHOR (הַרְהָרָה), the home of some of the Nethinim who returned from Babylon (Ezra ii. 51; Neh. vii. 53). Elsewhere Assur.

HAROD, WELL OF (הַרְדָּהּ) — accurately "Spring of H." and so in R.V. — by which Gideon and perhaps Saul encamped (Judg. vii. 1; 1 Sam. xxviii. 1). Probably now 'Ain *Jalād*, near Jezreel.

HAROSHETH OF THE GENTILES (הַרְשָׁתְּ הַגְּוּלָה), residence of Sisera (Judg. iv. 2, 13, 16). Now possibly *el-Harshiyeh*, in the gorge of the Kishon. [6.]

HARUPHITE, THE (הַרְעָפִתָּה), 1 Chr. xii. 5. A native of Haruph, now probably *Khurbet Kharuf*.

HASHMONAH (הַשְׁמָנָה), one of the encampments of Israel in the wilderness (Num. xxxiii. 29, 30). Not known.

HASSENAAH (הַסְּנָהָה), Neh. iii. 3. Elsewhere Semah and Annas. Not known.

HAURAN (הַוָּרָן), on the N.E. side of the Holy Land (Ezek. xlvi. 16, 18). Probably identical with the modern *Haurān*. [9.]

HAVILAH (הַוָּיָּה). 1. Gen. ii. 11. A gold-producing country, surrounded by the river Pison. Not known, but perhaps the same as 4. 2. Gen. x. 7; 1 Chr. i. 9. A son of Cush. Perhaps Aualis, now *Zeit'a*, on the African const. S. of *Bab el-Mandeb*, but very uncertain. 3. Gen. x. 29; 1 Chr. i. 23. A son of Joktan. In Southern Arabia. Not known, but perhaps *Khaulān* in Yemen. 4. Gen. xxv. 18; 1 Sam. xv. 7. Perhaps *Huwailah*, on the Persian Gulf, and possibly the same as 1.

HAVOTH-JAIR (הַוֹּתְּיָהָרִ, R.V. HAVVOTH-J.), a collection of villages E. of Jordan, in Gilead or Bashan (Num. xxxii. 41; Judg. x. 4). Also in the original, Deut. iii. 11; Josh. xiii. 30; 1 K. iv. 13; 1 Chr. vi. 23).

HAZARMAVETH (הַזָּרְמָהָתָה), Gen. x. 26; 1 Chr. i. 20. Now *Hafrumad* in S. Arabia. [1.]

HAZAR-ADDAH (הַזָּרְאָדָהָה), on S. boundary of Promised Land (Num. xxxiv. 4); elsewhere Adar. Not known.

HAZAR-ENAN (הַזָּרְעָנָה), the junction of the N. and E. boundaries of the Promised Land (Num. xxxiv. 9, 10; Ezek. xlvi. 17, xlvi. 1). Not known.

HAZAR-GADDAH (הַזָּרְגָּדָה), in south of Judah (Josh. xvi. 27). Not known.

HAZAR-HAT-TICON (הַזָּרְהַתְּכִוָּן, R.V. HAZER-H.), Ezek. xlvi. 16. Not known.

HAZAR-SHUAH (הַזָּרְשָׁוָהָה), in south of Judah (Josh. xv. 28, xix. 3; 1 Chr. iv. 28; Neh. xi. 27). Not known.

HAZAR-SUSAH (הַזָּרְסָעָה) and -SUSIM (סְוִסִּים), a town of Simeon in south of Judah (Josh. xix. 5; 1 Chr. iv. 31). Possibly *Beit Susin*, between Gaza and Egypt.

HAZERIM (הַזָּרְעִים, that is, "the villages"), Deut. ii. 23.

HAZEROTH (הַזָּרְעָותָה), one of the encampments of Israel in the wilderness (Num. xi. 35, xii. 16, xxxiii. 17, 18; Deut. i. 1). Perhaps 'Ain *Hudherah*, between Sinai and 'Akabah.

HAZEZON-TAMAR, and HAZAZON-TAMAR (הַזָּזָהָן תָּמָרָהָה and תָּמָרָהָן זָזָהָה), the original name of En-gedi (Gen. xiv. 7; 2 Chr. xx. 2). Perhaps the same as Ziz (haz-ziz). The name perhaps survives in *Wādī Husānah*, above 'Ain *Sidī*. [7, 9.]

HAZOR (הַזּוֹרָה). 1. An ancient city of Northern Palestine, allotted to Naphtali (Josh. xi. 1, 10, 11, 13, xii. 10, xix. 36; Judg. iv. 2, 17; 1 Sam. xii. 9; 1 K. ix. 15; 2 K. xv. 29). Elsewhere Asor, and Nasor. Now possibly *Tell Harrab*. [9.] 2. In the S. of Judah (Josh. xv. 23). Not known.

HAZOR-hadattah ("now Hazor"), also in S. of Judah (Josh. xv. 25). 4. Apparently another name for Hebron, but very uncertain (ibid. 25). 5. In Benjamin (Neh. xi. 33). Probably *Khurbet Hazzur*, E. of *Nely Samir*. 6. In Eastern Arabia (Jer. aix. 28, 30, 33). Not known.

HEBREW, HEBREWS (הַבְּרֵבִידָה), Gen. xiv. 13, xxxix. 14, 17, xl. 15, xli. 12, xl. 32; Exod. i. 15, 16, 19, xl. 6, 7, 11, 13, iii. 18, v. 3, vii. 16, ix. 1, 13, x. 3, xxi. 2; Deut. xv. 12; 1 Sam. iv. 6, 9, xiii. 3, 17, 19, xiv. 11, 21, xxix. 3; Jer. xxxiv. 9, 14; Jonah 1. 9; Judith x. 12, xii. 11, xiv. 18; 2 Macc. vii. 31, xi. 13, xv. 37; Eccles. Prol. 1, 2; Acts vi. 1; 2 Cor. xi. 22. Hebrew language, Luke xxiii. 38; John v. 2, xix. 13, 17, 20; Acts xxi. 40, xxii. 2, xxvi. 11; Rev. ix. 11, xvi. 16.

HEDREWES (הַבְּרֵבִידָה), Jer. xxxiv. 9.

HEBRON. 1. (הַכְּרָם) One of the oldest cities of Palestine, also (perhaps originally) called Kirjath-Arba. Burial-place of Abraham, Sarah, Isaac, and Jacob. In the mountains of Judah, and allotted to the priests, David's first residence as King of Judah (Gen. xiii. 18, xxiii. 2, 19, xxv. 27, xxvii. 14; Num. xiii. 22; Josh. x. 3, 5, 23, 36, 39, xi. 21, xii. 10, xiv. 13-15, xv. 13, 54, xv. 7, xxi. 11, 13; Judg. i. 10, 20, xvi. 3; 1 Sam. xxx. 31; 2 Sam. ii. 3, 41, 32, iii. 2, 5, 19, 20, 22, 27, 32, iv. 1, 8, 12, v. 1, 3, 5, 18, xv. 7, 9, 10; 1 K. ii. 11; 1 Chr. ii. 42, 43, iii. 1, 4, vi. 2, 55, 57, xi. 1, 3, xii. 23, 38, xxix. 27; 2 Chr. xi. 10; 1 Macc. v. 65). Now *el-Khalīl*, "the Friend" (of God), i.e. Abraham. [7, 9, 11.] 2. (הַבְּרֵבִידָה, R.V. Ebron.) In Asher, apparently near Zidon (Josh. xix. 28). Not known; should, perhaps, be read Elbon or Abdon.

HELEM (הַלֵּם), between the Jordan and the Euphrates (2 Sam. x. 16, 17). Perhaps the Alamathah of Ptolemy, near Nicopoli.

HELEPH (הַלֵּפָה), in Asher, apparently near Zidon (Judg. i. 31). Not known.

HELBON (הַלְּבָהָן), celebrated for wine, and apparently connected with Damascus (Ezek. xxvii. 18). Probably *Hebbān*, in Anti-lebanon, near Damascus. [11.]

HELEPH (הַלֵּפָה), on boundary of Naphtali (Josh. xix. 33). Possibly *Bēit Līs*, east of *Rās Abyād*; but doubtful.

HELKATH (הַלְּקָתָה), on boundary of Asher, and allotted to Ger-shonite Levites (Josh. xix. 25, xxi. 31). Not known. Elsewhere *Hukok*.

HELKATH HAZ-ZURIM (הַלְּקָתָה הַזְּרִים), "the field of heroes," or "of swords," near the pool at Gibeon (2 Sam. ii. 16). Perhaps *Wādī el-'Ashar*.

HEMATI (הַמָּתָּה, R.V. HAMATH), Amos vi. 14. Incorrectly for Hammath. [11.]

HEMDAN (הַמְּדָנָה), Gen. xxxvi. 26; 1 Chr. i. 41. Possibly the *Bene Hamad* S.E. of 'Akabah, or the *Bene Hamed* about Kerak; but very doubtful.

HENA (הַנֵּהָה), 2 K. xviii. 34, xix. 13; Is. xxxvii. 13. Possibly 'Anah, or 'Anat, on the Euphrates. [12.]

HEPHER (הַפְּרָה), Josh. xii. 17; 1 K. iv. 10. Not Gath-hepher. Not known.

HERES, MOUNT. In Dan, but occupied by Amorites (Judg. i. 35).

HERMON, MOUNT (הַרְמוֹן), Deut. iii. 8, 9, iv. 48; Josh. xi. 9, 17, xii. 1, 5, xiii. 5, 11; 1 Chr. v. 23; Ps. lxxxix. 12, cxxxiii. 3; Cant. iv. 8; Eccles. xxiv. 13. Also called Sirion, Shenir, and Sion. Now *Jebel esh-Sheikh*. [5, 9, 19.]

HERMONITES (הַרְמוֹנִים), Ps. xlvi. 6. Inaccurate. It is correctly "Hermes," and so in R.V., i.e. probably the range of Hermon.

HESHEBON (הַשְׁבָּעָן), city of the Amorites, on east of Jordan, on the boundary of Reuben and Gad; rebuilt by Reuben; allotted to Levites (Num. xxi. 25-28, 30, 31, xxii. 3, 37; Deut. i. 4, ii. 24, 26, 31, iii. 2, 6, iv. 46, xxix. 7; Josh. ix. 10, xii. 2, 5, xiii. 10, 17, 21, 26, 27, xxi. 39; Judg. xi. 19, 26; 1 Chr. vi. 81; Neh. ix. 22; Cant. vii. 4; Is. xv. 4, xvi. 8, 9; Jer. xlvi. 2, 34, 45, xlvi. 3). Now *Hesbān*. [7, 9, 11.]

HESHIMON (הַשְׁמָן), in the extreme south of Judah (Josh. xv. 27). Perhaps Azmon but very doubtful. Not known.

HETH (הֵת), Gen. x. 15; 1 Chr. i. 13.

HETH, THE SONS OF, OR CHILDREN OF (הָתִים), the Hittites (Gen. xxiii. 8, 5, 7, 10, 16, 18, 20, xxv. 10, xlvi. 32). Daughters of H. (Gen. xxvii. 46).

HETHLON (הַתְּלִון), in the extreme north of the Holy Land (Ezek. xlvi. 13, xlvi. 1). Not known; but probably a pass over Lebanon.

HEZRON (הַצְּרוֹן), on the S. boundary of Judah (Josh. xv. 3, 25). Not known. Elsewhere perhaps Hazar-addar, and Kerioth-Hezron.

HIDDEKEL (הַדְּקֵל), Gen. ii. 14; Dan. x. 4. The Tigris, which is still called *Dijlah*. [12]

HIERAPOLIS (Ἱεράπολις), Col. iv. 13. Now *Pambuk Kaleesi*. [21.]

HILEN (הַלֵּן), priests' city in Judah (1 Chr. vi. 58). Elsewhere Holon.

HINNOM, VALLEY OF (הַנְּהָם), Josh. xv. 8, xviii. 16; Neh. xi. 30; or

VALLEY OF SON OF H. (הַבָּן), Josh. xv. 8, xviii. 16; 2 Chr. xxvii. 3, xxxiii. 6; Jer. vii. 31, 32, xix. 2, 6, xxxii. 35; or

VALLEY OF CHILDREN OF H. (הַבָּנִים), 2 K. xxiii. 10. The valley surrounding Jerusalem on the W. and S. [26, 28.]

HITTITE, AND HITTITES, THE (הַתִּתִּים and סְרָפִים), one of the ancient peoples of Canaan (Gen. xv. 20, xxiii. 10, xxv. 9, xxvi. 34, xxxvi. 2, xlvi. 29, 30, i. 13; Exod. iii. 8, 17, xiii. 5, xxiii. 23, 28, xxxiii. 2, xxxiv. 11; Num. xii. 29; Deut. vii. 1, xx. 17; Josh. i. 4, iii. 10, ix. 1, xi. 3, xii. 8, xxiv. 11; Judg. i. 26, iii. 5; 1 Sam. xxvi. 6; 2 Sam. xi. 3, 6, 17, 21, 24, xii. 9, 10, xxiii. 39; 1 K. ix. 20, x. 29, xi. 1, xv. 5; 2 K. vii. 6; 1 Chr. xi. 41; 2 Chr. i. 17, viii. 7; Ezra ix. 1; Neh. ix. 8; Ezek. xvi. 3, 45; 1 Esdr. viii. 69). Elsewhere Sons of Heth. [2, 7.]

HIVITE, AND HIVITES, THE (הַיִּתִּים), one of the ancient peoples of Canaan (Gen. x. 17, xxxiv. 2, xxxvi. 2; Exod. iii. 8, 17, xiii. 5, xxii. 23, 28, xxxiii. 2, xxxiv. 11; Deut. vii. 1, xx. 17; Josh. iii. 10, ix. 1, 7, xi. 3, 19, xii. 8, xxiv. 11; Judg. iii. 3, 5; 2 Sam. xxiv. 7; 1 K. ix. 20; 1 Chr. i. 15; 2 Chr. viii. 7). [2, 7.]

HOBAH (הַבָּהָה), Gen. xli. 15, on the left hand (i.e. north) of Damascus. Probably either *Jubar*, or *Burzah*, about 8 miles N. of Damascus. [7.]

HOLON (הַלּוֹן and הַלּוֹן). 1. In the mountains of Judah (Josh. xv. 51, xxi. 15). Elsewhere called Hilen. 2. In the down-country of Moab (Jer. xlvi. 21). Neither of them are known.

HOR, MOUNT (הַוָּרְן), 1. The mountain on which Aaron died (Num. xx. 22, 23, 25, 27, xxi. 4, xxxiii. 37-39, 41; Deut. xxxii. 50). Now probably *Jebel Nabi Hawān*, near Petra. [8, 7.] 2. In the N. of Palestine (Num. xxxiv. 7, 8). Probably Lebanon.

HOREB (הַוָּרֵב, Χωρέβ), probably a name for the whole or part of Sinai (Exod. iii. 1, xvii. 6, xxxiii. 6; Deut. i. 2, 6, 19, iv. 10, 15, v. 2, ix. 8, xviii. 16, xxix. 1; 1 K. viii. 9, xii. 8; 2 Chr. v. 10; Ps. cvi. 19; Mal. iv. 4; Eccles. xlvi. 7). [7.]

HOREM (הַוָּרֵם), in Naphtali (Josh. xix. 38). Possibly *Khurbet Harah*.

HOR HAGGIGAD (הַוָּרְהַגִּיגָּד, R.V. H. HAGGIGAD), one of the stations in the wilderness (Num. xxxviii. 32, 33). Elsewhere probably Gindgodah. The "Hor" is not = "mountain." Not known.

HORI, HORITES, AND HORIMS (הַוָּרִי, מִירָהָרִים), the original inhabitants of Mount Seir, probably dwellers in holes and caves (Gen. xiv. 6, xxxvi. 20, 21, 22, 29, 30; Deut. ii. 12, 22; 1 Chr. i. 39).

HORMAH (הַוָּרְמָה), ancient Canaanite city in south of Palestine, allotted to Simeon (Num. xiv. 45, xxi. 3; Deut. i. 44; Josh. xii. 14, xv. 30, xix. 4; Judg. i. 17; 1 Sam. xxx. 30; 1 Chr. iv. 30). Not known.

HORONAIM (הַוָּרְוָנִים), in Moab (Is. xv. 5; Jer. xlvi. 3, 5, 34). Not known.

HORONITE (הַוָּרָנוֹת), a native, probably, of Horonaim (Neh. ii. 10, 19, xiii. 28).

HOSAH (הַוָּסָה), in Asher (Josh. xix. 29). Not known.

HUKKOK (הַוָּקָק), on boundary of Naphtali (Josh. xix. 34). Now *Yâlâk*, 7 miles S.S.W. of Sufed. [9.]

HUKOK (הַוָּקָק), Gershonite town in Asher (1 Chr. vi. 75). Elsewhere Helkath.

HUL (הַוָּל), second son of Aram (Gen. x. 23). Not known.

HUMTAH (הַוָּתָה), in the highlands of Judah (Josh. xv. 54). Not known.

HUZ (הַוָּז, i.e. Uz, as in R.V.), Gen. xxii. 21.

HYDASPE (Τύδασπης), a river (Judith i. 6); but not the Hydaspes of India. Probably either the Ganges or the Eulaeus.

IBLEAM (הַוָּלָם), a town of Manasseh, in Issachar or Asher, probably near Jenin (Josh. xvii. 11; Judg. i. 27; 2 K. ix. 27).

ICONIUM (Ικόνιον), in Asia Minor, the western part of Lycaonia (Acts xiii. 51, xiv. 1, 19, 21, xvi. 2; 2 Tim. iii. 11). Now *Konia*. [21.]

DAHLAH (הַדָּלָה), in Zebulun (Josh. xix. 15). Not known, but perhaps *el-Huwayrah*.

IDUMEA (וְדֹמְעָה, הַ 'Ιδουμαία, R.V. Edom), the Greek form of the name Edom (Is. xxxiv. 5, 6; Eze. xxxv. 15, xxxvi. 5; 1 Mac. iv. 15, 29, 61, v. 8, vi. 31; 2 Mac. xii. 32; Mark iii. 8). [11, 13.]

IM (וְיִם, R.V. Iyim). 1. Num. xxxiii. 45. Elsewhere Ije-abrim. 2. In South of Judah (Josh. xv. 29). Not known.

IJE-ABARIM (וְיִהְעָרִים, R.V. Iye-a), one of the last halting places of the children of Israel; next to the torrent Zared, and on the S. border of Moab (Num. xxi. 11, xxxii. 44). Elsewhere Iim. Not known.

ILION (וְיִוָּן), in the north of Palestine, belonging to Naphtali (1 K. xv. 20; 2 K. xv. 20; 2 Chr. xvi. 4). Possibly *Tell Dibbin* on the *Merj 'Ayân*; but uncertain. [9.]

ILLYRICUM (Ιλλυρικόν), on the east coast of the Adriatic (Rom. xv. 19). [21.]

IMME (וְיִמְמָה), Ezra ii. 59; Neh. vii. 61. In Babylonia. Elsewhere Aalar (R.V. Allae).

INDIA (וְיִנְדָּה, i.e. *Baddū*; הַ 'Ινδָּה), Esth. i. 1, viii. 9, xiii. 8, xvi. 1; 1 Esdr. iii. 2; 1 Mac. vi. 37, viii. 8. The *Panjab*.

IR-NAHASH (וְיִרְנָה, R.V. *the city of Nahash*), 1 Chr. iv. 12. In Judah. Not known.

IRON (וְיִרְאָן), in Naphtali (Josh. xix. 38). Now *Yârûn*.

IREPEK (וְיִרְעָה), in Benjamin (Josh. xviii. 27). • Not known.

IR-SHEMESH (וְיִרְשָׁמֵשׁ, וְיִרְשָׁמֵשׁ), in Dan (Josh. xix. 41). Prob. bly identical with Beth-shemesh.

ISCARIOT (Ισκαριώτης), Matt. x. 4, xxvi. 14; Mark iii. 19, xiv. 10; Luke vi. 16, xxii. 3; John vi. 71, xii. 4, xiii. 2, 26, xiv. 22. Probably Ish-Kerioth = man of Kerioth.

ISHTOB (וְיִשְׁתּוֹב), 2 Sam. x. 6, 8. Should probably be rendered, as in R.V., "men of Tob."

ISLES OF THE GENTILES. The shores of Greece and Asia Minor, and the Islands of the Aegean (Gen. x. 5; Ps. lxxii. 10; Ezek. xxvi. 15).

ISRAEL, MOUNTAIN, OR MOUNTAINS, OF (וְיִשְׂרָאֵל, or בְּנֵי יִשְׂרָאֵל), R.V. HILL-COUNTRY (Josh. xi. 16, 21; Ezek. vi. 2, 3, xix. 9, xxxiii. 28, xxxiv. 13, 14, xxxv. 12, xxxvi. 1, 4, 8, xxxvii. 22, xxxix. 2, 4, 17). [9.]

ISASSACHAR (אִסָּסָחָר, i.e. Issaschar), the tribe descended from the 9th son of Jacob. Its allotment lay north of Manasseh, and coincided nearly with the plain of Esdrælon, from En-gannim (Jenin) on S. to Tabor on N. (Gen. xxx. 18, xxxv. 23, xlvi. 13, xlii. 14; Exod. i. 8; Num. i. 8, 28, 29, ii. 5, vii. 18, x. 15, xiii. 7, xxvi. 23, 25, xxxiv. 28; Deut. xxvii. 12, xxxiii. 18; Josh. xvii. 10, 11, xix. 17, 23, xxii. 6, 28; Judg. v. 15, x. 1; 1 K. iv. 17, xv. 27; 1 Chr. ii. 1, vi. 62, 72, vii. 1, 5, xi. 32, 40, xxvii. 18; 2 Chr. xxx. 18; Ezek. xlvi. 25, 26, 33; Rev. vii. 7). [9.]

ITALY (Ιταλία), Acts xviii. 2, xxvii. 1, 6; Heb. xiii. 24. [21.]

ITHMAN (וְיִתְמָן), in extreme S. of Judah (Josh. xv. 23). Not known.

ITTAH-KAZIN (וְיִתְהָהָקִזִּין, R.V. ETH-K.), on boundary of Zebulun (Josh. xix. 19). Not known.

ITURAEA (Ιτουραία), Luke iii. 1. Now *Jedur*, lying S.W. of Damascus. [19.]

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IVAH (אִוָּה, *i.e.* Ivvah, as in R.V.), in Babylonia (2 K. xviii. 34, xix. 18; Is. xxxvii. 18). Elsewhere Ava, and possibly Ahava. Now perhaps Hit on the Euphrates. [12.]

J.

JAAZER (גָּזֵר, R.V. JAZER), Num. xxi. 32, xxxii. 35. East of Jordan, in Gilead, allotted to Gad and to Merarite Levites. Elsewhere Jazer and Jazar; now possibly *Khurbet Sâr*, 6½ miles W. of *Amma*, and 10½ N. of *Hesbân*. [9.]

JABBOK, THE BROOK (גָּבֹקְ, נַבּוֹקְ), the torrent crossed by Jacob on his road from Haran, the land of the Beno-Kedem (Gen. xxxii. 22; Num. xxi. 24; Deut. ii. 37, iii. 16; Josh. xii. 2; Judg. xi. 13, 22). Now *Wady Zerka*.

JABESH GILEAD (גָּבֵשׁ גִּלְעָדְ, or 'אַבְשֵׁהָדְ), chief city of Gilead (Judg. xxi. 8, 9, 10, 12, 14; 1 Sam. xi. 1, 3, 5, 9, 10, xxxi. 11-13; 2 Sam. ii. 4, 5, xxi. 12; 1 Chr. x. 11, 12). Not known. The name is perhaps preserved in *Wady el-Yâbîs*.

JABEZ (גָּבֵזְ), probably (if a place at all) in Judah (1 Chr. ii. 55).

JABNEEL (גָּבְנֵאֵל). 1. On north boundary of Judah (Josh. xv. 11). Also called Jabneel and Jannia. Now *Yebna*, S. of *Jaffa*. 2. On boundary of Naphtali (Josh. xix. 33). Not known; but perhaps *Yâmmâ*. [9.]

JABNEH (גָּבְנֵה), 2 Chr. xxvi. 6. Elsewhere Jabneel and Jannia. Now *Yebna*. [9.]

JACOB'S WELL (מְעֵדֶת רֹאשׁ 'Iâkâb), near Sychar (John iv. 6). Now *Bîr Yâkûb*, near Shechem (*Nâblus*).

JAGUR (גָּגָרְ), in the extreme South of Judah (Josh. xv. 21). Not known.

JAHAZ (גָּזָהְ), in Moab (Num. xxi. 23; Deut. ii. 32; Judg. xi. 20; Is. xv. 4; Jer. xlvi. 8). Elsewhere Juhaza, Jahuzah, Juhzah. Not known.

JAHAZA, JAHAZAH, and JAHZAH (גָּזָהָה, R.V. JAHAZ and JAHZAH), Josh. xii. 18, xxi. 36; 1 Chr. vi. 78; Jer. xlvi. 21. *See* the foregoing.

JAMNIA (גָּמְנִיאָה), 1 Macc. iv. 15, v. 58, x. 69, xv. 40. Elsewhere Jabneel and Jabneh. [13.]

JANOAH (גָּנוֹהָ), apparently in north of Galilee (2 K. xv. 29). Now probably *Yânâh*.

JANOAH (גָּנוֹהָ, R.V. JANOAH), on boundary of Ephraim (Josh. xvi. 6, 7). Probably *Yânâh*.

JANUM (גָּנוֹםְ, R.V. JANIM), in the mountains of Judah (Josh. xv. 53). Not known.

JAPHETH (יְאָפֵתְ), Judith ii. 25. Not known; it was toward the south "over against Arabia."

JAPHIA (גָּפִיאָה), on boundary of Zebulun (Josh. xix. 12). Now *Yâfa*, 1½ mile S.W. of Nazareth. [9.]

JAPHLETI (גָּפְלִתִּיְ, R.V. JAPHLETITES, THE), on the S. boundary of Ephraim (Josh. xvi. 8). Not known.

JAPHO (גָּפּוֹ, R.V. JOPPA), Josh. xix. 46. Elsewhere (incorrectly) Joppa: also *Joppe*. Now *Yâfâ*. [9.]

JABMUTH (גָּבְמָתִ). 1. In the lowlands of Judah (Josh. x. 3, 5, 28, xii. 11, xv. 35; Neh. xi. 29). Now *Khurbet el-Yarmûk*. [9.] 2. In Issachar, allotted to Gereshites (Josh. xxi. 29). Elsewhere Ramoth. Not known.

JASHUBI-LEHUM (גָּשְׁבִּי לְהָםִ). Perhaps a place in Judah (1 Chr. iv. 22).

JATTIR (גָּתִירְ), in the hill-country of Judah, allotted to the priests (Josh. xv. 48, xxi. 14; 1 Sam. xxx. 27; 1 Chr. vi. 37), probably native place of the Ithrites. Now probably *Attir*, 12 miles S.S.W. of Hebron. [9.]

JAVAN (גָּבְנָןְ). 1. Son of Japheth (Gen. x. 2, 4; 1 Chr. i. 5, 7; Is. lxvi. 19; Ezok. xxvii. 13. Elsewhere Greece and Greece). [1, 18.] 2. In Southern Arabia (Ezok. xxvii. 19). Elsewhere, incorrectly, The Grecians.

JAZAR (גָּזָהָרְ), 1 Macc. v. 8. The Greek form of Jauzer.

JAZER (גָּזֵרְ, גָּזֵרְ), on east side of Jordan (Num. xxxvi. 1, 3; Josh. xiii. 25, xxi. 39; 2 Sam. xxiv. 5; 1 Chr. vi. 81, xxvi. 31; Is. xvi. 8, 9; Jer. xlvi. 32). Elsewhere Jaazer.

JEARIM, MOUNT (גָּרְרִיםְ, גָּרְרִיםְ), on the north boundary of Judah (Josh. xv. 10). Possibly the ridge separating *Wady Ghurâb* from W. *Ismâ'în*.

JEBUS (גְּבָעָהְ), the ancient name of Jerusalem (Judg. xix. 10, 11; 1 Chr. xi. 4, 5). Also Jebusi.

JEBUSI (גְּבָעִיְ, *i.e.* the Jebusite), the city of Jebus (Josh. xviii. 16, 28).

JEBUSITE, THE (גְּבָעִיםְ), a highland tribe, having its chief seat at Jebus, afterwards Jerusalem (Gen. x. 16, xv. 21; Num. xiii. 29; Josh. xi. 3, xv. 8, 63; Judg. i. 21, xix. 11; 2 Sam. v. 6, 8, xxiv. 16, 18; 1 K. ix. 20; 1 Chr. i. 14; xi. 4, 6, xxi. 15, 18, 28; 2 Chr. iii. 1, viii. 7; Ezra ix. 1; Zech. ix. 7; 1 Esdr. viii. 69). Besides the foregoing, it occurs in the usual formula for the conquered people (Exod. iii. 8, 17, xiii. 5, xxiii. 23, xxxiii. 2, xxxiv. 11; Deut. vii. 1, xx. 17; Josh. iii. 10, ix. 1, xii. 8, xxiv. 11; Judg. iii. 5; Neh. ix. 8). [2]

JEGAR-SAHADUTHA (גְּגָרְ-סָהָדָתָהְ), the Aramaean name given by Laban to the heap of stones which he set up on Mount Gilead (Gen. xxxi. 47).

JEHOASHIMAT, VALLEY OF (גְּבָעִתְ-פָּפָיְ), Joel iii. 2, 12. Probably the valley of the Kidron, to which the name is now applied.

JEHUD (גְּהָדְ), in Dan (Josh. xix. 45). Possibly *el-Yehûdîyâh*, 8 miles E. of Jaffa.

JEKABZEEL (לְקָבְצֵאֵלְ), Neh. xi. 25. Elsewhere Kabzeel.

JEMNAAN (גְּמָנָאָה), Judith ii. 28. Probably Jabneel or Jannia.

JERAH (גְּרָהְ), fourth son of Joktan (Gen. x. 26; 1 Chr. i. 20). Not known.

JERAHMEELITES, THE (גְּרָהִמְלִיטִיםְ), a tribe or clan, apparently in the south of Judah (1 Sam. xxvii. 10, xxx. 29).

JERECHUS (לְקָרְחָסְ, R.V. JERKHEU), 1 Esdr. v. 22. The Greek form of the name Jericho.

JERICHO (גְּרִיחָהְ, בְּרִיחָהְ in Josh., and בְּרִיחָהְ, 'Ierîkhâ), Num. xxii. 1, xxvi. 3, 63, xxxi. 12, xxxiii. 48, 50, xxxiv. 15, xxxv. 1,

xxxvi. 13; Deut. xxxii. 49, xxxiv. 1, 3; Josh. ii. 1, 2, 3, iii. 16, iv. 13, 19, v. 10, 13, vi. 1, 2, 25, 26, vii. 2, viii. 2, ix. 1, 28, 30, xii. 9, xiii. 32, xvi. 1, 7, xviii. 12, 21, xx. 8, xxiv. 11; 2 Sam. x. 5; 1 K. xvi. 34; 2 K. ii. 4, 5, 15, 18, xxv. 5; 1 Chr. vi. 78, xix. 5; 2 Chr. xxviii. 15; Ezra ii. 34; Neh. iii. 2, vii. 36; Jer. xxxix. 5, iii. 8; Judith iv. 4; Eccles. xxiv. 14; 1 Macc. ix. 50, xi. 11, 14; 2 Macc. xii. 15; Matt. xx. 29; Mark x. 46; Luke x. 30, xviii. 35, xix. 1; Heb. xi. 30. Elsewhere Jerechus. Also called "the city of palm-trees" (Deut. xxxiv. 3 and 2 Chr. xxviii. 15). Now *Erihâ*. [9, 11, 13.]

JERICHO, THE PLAINS OF (גְּרִיחָהְ), the portion of the 'Arabah about Jericho (Josh. iv. 13, v. 10; 2 K. xxv. 5; Jer. xxxix. 5, iii. 8).

JERICHO, THE VALLEY OF (גְּרִיחָהְ), Deut. xxxiv. 3.

JERUEL, THE WILDERNESS OF (גְּרִיעָהְ), 2 Chr. xx. 16. Not known. Apparently a part of the Jesherim, or Wilderness of Judah.

JERUSALEM (גְּרִיסָלִיםְ, בְּרִיסָלִיםְ, 'Ierousalâhîm), Josh. x. 1, 3, 5, 23, xii. 10, xv. 8, 63, xviii. 28; Judg. i. 7, 8, 21, xix. 10; 1 Sam. xvii. 54; 2 Sam. v. 5, 6, 13, 14, viii. 7, ix. 13, x. 11, xi. 1, 12, xii. 31, xiv. 23, 28, xv. 8, 11, 14, 29, 37, xvi. 3, 15, xvii. 20, xix. 19, 25, 33, 34, xx. 2, 3, 7, 22, xxiv. 8, 16; 1 K. ii. 11, 36, 38, 41, iii. 1, 15, viii. 1, ix. 15, 19, x. 2, 26, 27, xi. 7, 13, 29, 32, 36, 12, xii. 18, 21, 27, 28, xiv. 21, 25, xv. 2, 4, 10, xxii. 42; 2 K. viii. 17, 26, ix. 28, xii. 1, 17, 18, xiv. 2, 13, 19, 20, xv. 2, 33, xvi. 2, 5, xviii. 2, 17, 22, 35, xix. 10, 21, 31, xxi. 1, 4, 7, 12, 13, 16, 19, xxii. 1, 11, xxiii. 1, 2, 4, 5, 6, 9, 13, 20, 23, 24, 27, 30, 31, 33, 36, xxiv. 4, 8, 10, 14, 15, 18, 20, xxv. 1, 8, 9, 10; 1 Chr. iii. 4, 5, vi. 10, 15, 32, viii. 28, 32, ix. 3, 31, 38, xi. 4, xiv. 3, 4, xv. 3, xviii. 7, xix. 15, xx. 1, 3, xxi. 4, 15, 16, xxiii. 25, xxviii. 1, xxix. 27; 2 Chr. i. 4, 13, 14, 15, ii. 7, 16, iii. 1, 2, vi. 6, viii. 6, ix. 1, 25, 27, 30, x. 18, xi. 1, 5, 14, 16, xi. 2, 4, 5, 7, 9, 13, xiii. 2, xiv. 15, xv. 10, xvii. 13, xix. 1, 4, 8, xx. 5, 15, 17, 18, 20, 27, 28, 31, xxi. 5, 11, 13, 20, xxii. 1, 2, xxvii. 2, xxiv. 1, 6, 9, 18, 23, xxv. 1, 23, 27, xxvi. 3, 9, 15, xxvii. 1, 8, xxviii. 1, 10, 21, 27, xxix. 1, 8, xxx. 1, 2, 3, 5, 11, 13, 14, 21, 26, xxxi. 4, xxxii. 2, 9, 10, 12, 18, 19, 22, 23, 25, 26, 33, xxxvii. 1, 4, 7, 9, 13, 15, 21, xxxiv. 1, 3, 5, 7, 9, 22, 29, 30, 32, xxxv. 1, 18, 24, xxxvi. 1-5, 9-11, 14, 19, 23; Ezra. i. 2-5, 7, 11, ii. 1, 6, 8; Ps. li. 18, lxviii. 29, lxxix. 1, 3, cii. 21, cxvi. 19, cxxi. 2, 3, 6, cxxv. 2, cxxviii. 5, cxxxv. 21, cxxxvi. 5, 6, 7, cxlvii. 2, 12; Eccles. i. 1, 12, 16, ii. 7, 9; Cant. i. 5, ii. 7, iii. 5, 10, v. 8, 16, vi. 4, viii. 4; Is. i. 1, ii. 1, 3, iii. 1, 8, iv. 3, 4, v. 3, vii. 1, viii. 14, x. 10-12, 32, xxii. 10, 21, xxiv. 23, xxvii. 13, xxviii. 14, xxix. 19, xxxi. 5, 9, xxxii. 20, xxxv. 2, 7, 20, xxxvii. 10, 22, 32, xl. 2, 9, xl. 27, xliv. 26, 28, li. 17, lii. 1, 2, 9, liii. 1, 6, 7, lix. 10, lxv. 18, 19, lxvi. 10, 13, 20; Jer. i. 3, 15, ii. 3, iii. 17, iv. 3, 5, 10, 11, 14, 16, v. 1, vi. 1, 6, 8, viii. 17, 34, viii. 5, 1, 5, viii. 11, xi. 2, 6, 9, 12, 13, xii. 9, 13, 27, xiv. 2, 16, xv. 4, 5, xvii. 19-21, 25-27, xviii. 11, xix. 3, 7, 13, xxii. 10, xxvii. 14, 15, xxiv. 1, 8, xxv. 2, 18, xxvi. 18, xxvii. 3, 18, 20, 21, xxix. 1, 2, 4, 20, 25, xxxii. 2, 32, 4, xxxiii.

10, 13, 16, xxxiv. 1, 6-8, 19, xxxv. 11, 13, 17, xxxvi. 9, 31, xxxvii. 5, 11, 12, xxxviii. 28, xxxix. 1, 8, xl. 1, xlii. 18, xliv. 2, 6, 9, 13, 17, 21, li. 35, 50, lli. 1, 3, 4, 12-14, 29; Lam. i. 7, 8, 17, ii. 10, 13, 15, iv. 12; Ezek. iv. 1, 7, 16, v. 5, viii. 3, ix. 4, 8, xi. 15, xii. 10, 19, xiii. 16, xiv. 21, 22, xv. 6, xvi. 2, 3, xvii. 12, xxi. 2, 20, 22, xxii. 19, xxiii. 4, xxiv. 2, xxvi. 2, xxviii. 21, xxxvi. 38; Dan. i. 1, v. 2, 3, vi. 10, ix. 2, 7, 12, 16, 25; Joel ii. 32, iii. 1, 6, 16, 17, 20; Amos i. 2, ii. 5; Obad. 11, 20; Mic. i. 1, 5, 9, 12, iii. 10, 12, iv. 2, 8; Zeph. i. 4, 12, iii. 14, 16; Zech. i. 12, 14, 16, 17, 19, ii. 2, 4, 12, iii. 2, vii. 7, viii. 3, 4, 8, 15, 22, ix. 9, 10, xii. 2, 3, 5-11, xiii. 1, xiv. 2, 4, 8, 10-12, 14, 16, 17, 21; Mal. ii. 11, iii. 4; 1 Esdr. i. 1, 21, 31, 35, 37, 39, 44, 46, 49, 55, ii. 4, 5, 7, 8, 10, 15, 16, 18, 27, 30, iv. 43, 44, 47, 48, 55, 57, 58, 63, v. 2, 8, 44, 46, 56, 57, vi. 1, 2, 8, 18, 19, 20, 22, 24, 26, 30, 33, viii. 5, 6, 10, 12, 13, 14, 15, 17, 23, 39, 60, 61, 81, 91, ix. 3, 5, 87; 2 Esdr. ii. 10, x. 20, 47, 48; Tob. i. 4, 6, 7, v. 13, xiii. 9, 16, 17, xiv. 4, 5; Judith i. 9, iv. 2, 6, 8, 11, 13, v. 19, ix. 1, x. 8, xi. 13, 14, 19, xiii. 4, 11, xv. 5, 8, 9, xvi. 18, 20; 2 Esdr. xi. 1, 4; Eccles. xxiv. 11, xxxvi. 13, 27; Bar. i. 2, 7, 9, 15, ii. 2, 23, iv. 8, 30, 36, v. 1, 5; Song 5; 1 Macc. i. 14, 20, 29, 35, 38, 41, ii. 1, 6, 18, 31, iii. 34, 35, 45, 46, vi. 7, 12, 26, 48, vii. 17, 27, 39, 47, viii. 22, ix. 3, 50, 53, x. 7, 10, 31, 32, 39, 43, 45, 66, 74, 87, xi. 7, 20, 34, 41, 51, 62, 74, xii. 25, 36, xiii. 2, 10, 39, 49, xiv. 19, 36, 37, xv. 7, 28, 32, xvi. 20; 2 Macc. i. 1, 10, iii. 6, 9, 37, iv. 9, 19, 21, v. 22, 25, vi. 2, viii. 31, 36, ix. 4, xi. 5, 8, xii. 9, 29, 31, 43, xiv. 23, 37, xv. 30; Matt. ii. 1, 3, iii. 5, iv. 25, v. 35, xv. 1, xvi. 21, xx. 17, 18, xxi. 1, 10, xxiii. 37; Mark i. 5, iii. 8, 22, vii. 1, x. 32, 33, xi. 1, 11, 15, 27, xv. 41; Luke ii. 22, 25, 38, 41-43, 45, iv. 9, v. 17, vi. 17, ix. 31, 51, 53, x. 30, xii. 4, 22, 33, 34, xvii. 11, xviii. 31, xix. 11, 28, xxi. 20, 24, xxiii. 7, 28, xxiv. 13, 18, 33, 47, 49, 52; John i. 19, ii. 13, 23, iv. 20, 21, 45, v. 1, 2, vii. 25, x. 22, xi. 18, 55, xii. 12; Acts i. 4, 8, 12, 19, ii. 5, 14, iv. 6, 16, v. 16, 28, vi. 7, viii. 1, 14, 25-27, ix. 2, 13, 21, 26, 28, x. 39, xi. 2, 22, 27, xii. 25, xiii. 13, 27, 31, xv. 2, 4, xvi. 4, xviii. 21, xix. 21, xx. 16, 22, xxi. 4, 11-13, 15, 17, 31, xxii. 5, 17, 18, xxiii. 11, xxiv. 11, xxv. 1, 3, 7, 9, 15, 20, 24, xxvi. 4, 10, 20, xxviii. 17; Rom. xv. 19, 25, 26, 31; 1 Cor. xvi. 3; Gal. i. 17, 18, ii. 1, iv. 25, 26; Heb. xii. 22; Rev. iii. 12, xxi. 2, 10. [9, 11, 19, 21, 23.]

JESHANAH (יְשָׁנָה), 2 Chr. xiii. 19. Now 'Ain *Siná*, 3½ miles N. of Bethel.

JESHIMON (יְשִׁמְוֹן), Num. xxi. 20, xxiii. 28; 1 S.m. xxiii. 19, 24, xxvi. 1, 3. The desert hills on the west side of the Dead Sea.

JESHEUA (יְשְׁעָה), in south of Judah (Neh. xi. 26). Not known; but perhaps *Khurlet Sáweh*.

JETHLAH (יְתָלָה), i.e. Jithlah, R.V. ITHLAH, in Dau (Josh. xix. 42). Not known.

JETUR (יְתָר), on the N.E. border of Palestine (Gen. xxv. 15; 1 Chr. i. 31, v. 19). Elsewhere Ituræa.

JEW, JEWS (יְהָוָה), *Ioudaioi*. 1. Originally a man of Judah, a Judean; but afterwards with a wider sense (2 K. xvi. 6, xviii. 26, 28, xxv. 25; 2 Chr. xxxii. 18; Ezra iv. 12, 23, v. 1, 5, vi. 7, 8, 14; Neh. i.

i. 2, ii. 16, iv. 1, 2, 12, v. 1, 8, 17, vi. 6, xlii. 23, 24; Esth. ii. 5, iii. 4, 6, 10, 13, iv. 3, 7, 13, 14, 16, 17, v. 18, vi. 10, 13, viii. 1, 3, 5, 7-9, 11, 13, 16, 17, ix. 1-3, 5, 6, 10, 12, 13, 15, 16, 18-20, 22-25, 27, 28-31, x. 3; Is. xxxvi. 11, 13; Jer. xxxii. 12, xxxiv. 9, xxxviii. 19, xl. 11, 12, 15, xli. 3, xliv. 1, lli. 28, 30; Dan. iii. 8, 12; Zech. viii. 23; 1 Esdr. i. 21, ii. 18, 23, iv. 49, 50, vi. 1, 5, 8, 27, 28, vii. 2, viii. 10; Esth. x. 8, xvi. 15, 19; 1 Macc. ii. 23, iv. 2, 20, vi. 6, 47, viii. 20, 23, 25, 27, 29, xi. 23, 25, 29, 33, 34, 36, xi. 30, 33, 47, 49, 50, 51, xii. 3, 6, 21, xiii. 36, 42, xiv. 20, 22, 33, 34, 37, 40, 41, 47, xv. 1, 2, 17; 2 Macc. i. 7, 10, iii. 32, iv. 11, 35, 36, v. 23, 25, vi. 1, 6, 7, 8, viii. 1, 9, 10, 11, 32, 34, 36, ix. 4, 7, 15, 17-19, x. 8, 12, 14, 15, 24, 29, xi. 2, 15, 16, 24, 27, 31, 34, xii. 1, 3, 8, 17, 24, 30, 31, 40, xiii. 9, 18, 19, 21, 23, xiv. 5, 6, 14, 15, 37-40, xv. 2, 12; Matt. ii. 2, xxvii. 11, 29, 37, xxviii. 15; Mark viii. 3, xv. 2, 9, 12, 18, 26; Luke viii. 8, xxiii. 3, 37, 38, 51; John i. 19, ii. 6, 13, 18, 20, iii. 1, 25, iv. 9, 22, v. 1, 10, 15, 16, 18, vi. 4, 41, 52, vii. 1, 2, 11, 13, 15, 35, viii. 22, 31, 48, 52, 57, ix. 18, 22, x. 19, 24, 31, 33, xii. 8, 19, 31, 33, 36, 45, 54, 55, xiii. 9, 11, xiii. 33, xviii. 12, 14, 20, 31, 33, 35, 36, 38, 39, xix. 3, 7, 12, 14, 19, 20, 21, 31, 38, 40, 42, xx. 19; Acts ii. 5, 10, ix. 22, 23, x. 22, 28, 39, xi. 19, xii. 3, 11, xiii. 5, 6, 42, 43, 45, 50, xiv. 1, 2, 4, 5, 19, xvi. 1, 3, 20, xvii. 1, 5, 10, 13, 17, xviii. 2, 4, 5, 12, 14, 19, 24, 28, xix. 10, 13, 14, 17, 33, 34, xx. 3, 19, 21, xxi. 11, 20, 21, 27, 39, xxii. 3, 12, 30, xxiii. 12, 20, 27, 30, xxiv. 5, 9, 18, 24, 27, xxv. 2, 7, 8, 9, 10, 15, 24, xxvi. 2, 3, 4, 7, 21, xxviii. 17, 19, 29; Rom. i. 16, ii. 9, 10, 17, 28, 29, iii. 1, 9, 20, ix. 24, x. 12; 1 Cor. i. 22, 23, 24, ix. 20, x. 32, xii. 18; 2 Cor. xi. 24; Gal. i. 13, 14, ii. 13, 14, 15, iii. 28; Col. iii. 11; 1 Thess. ii. 14; Rev. ii. 9, iii. 9. 2. Jews' language, in the (2 K. xviii. 26, 28; 2 Chr. xxxii. 18; Neh. xii. 24; Is. xxxvi. 11, 13). 3. Jews' religion (2 Macc. viii. 1, xiv. 38; Gal. i. 13, 14). 4. Jewess (Acts xvi. 1, xxiv. 24).

JEWRY (יְהָוָה), *Ioudala*, i.e. Judah, Judea), the district or province of Judea (Dan. v. 13; 1 Esdr. i. 32, ii. 4, iv. 49, v. 7, 8, 57, vi. 1, viii. 81, ix. 3; Bel. 33; 2 Macc. x. 24; Luke xxii. i. 5; John vii. 1).

JEZREEL (יְצְרָאֵל). 1. In Issachar, the residence of Ahab and Jezebel (Josh. xix. 18; 1 Sam. xxix. 1, 11; 2 Sam. ii. 9, iv. 4; 1 K. iv. 12, xviii. 45, 46, xxi. 1, 23; 2 K. viii. 29, ix. 10, 15, 17, 30, 36, 37, x. 1, 6, 7, 11; 2 Chr. xxii. 6; Hos. i. 4, 11, ii. 22). Also The Valley (צָרָע) of J. (Josh. xvii. 16; Judg. vi. 33; Hos. i. 5). Now Zerîn. [9, 20.] 2. In Judah (Josh. xv. 56; 1 Sam. xxv. 43). Not known.

JEZREELITE (יְצְרָאֵלִי) and JEZREELITESS (1 Sam. xxvii. 3, xxx. 5; 2 Sam. ii. 2, iii. 2; 1 K. xxi. 1, 4, 6, 7, 15, 16; 2 K. ix. 21, 25; 1 Chr. iii. 1).

JIPHTAH (יְפְתָחָה), R.V. IPHTAH, in the low country of Judah (Josh. xv. 43). Not known.

JIPHTAH-EL, THE VALLEY OF (יְמִינֵי אֵל), R.V. IPHTAH-EL, on the boundary of Zebulun and Asher (Josh. xix. 14, 27). Not known.

JOGBEHÁH (יְגַבְּהָה), on the E. of Jordan, in the tribe of Gad (Num. xxxii. 35; Judg.

viii. 11). Possibly *el-Jebetha*, between 'Ammán and es-Salt.

JOKEDEAM (יְקָדֵם), in the hill-country of Judah (Josh. xv. 56). Not known.

JOKEDEAM (יְקָדֵם), in Ephraim, given to Kohathite Levites (1 Chr. vi. 68; 1 K. iv. 12, though in A.V. inaccurately Jokneam). Possibly in the eastern part of the tribe, and identical with Kibzaim. Not known.

JOKEDEAM (יְקָדֵם). 1. In Zebulun, given to Merarite Levites (Josh. xii. 22, xix. 11, xxi. 34). Elsewhere Cyamon; now Tell Ketmán. [9, 21.] 2. 1 K. iv. 12. A mistake of the A.V. for Jokneam.

JOKTHE-EL (יְקְתָּהֵן). 1. In the low country of Judah (Josh. xv. 38). Not known. 2. The later name of an Edomite stronghold (2 K. xiv. 7). Possibly Petra.

JOPPA (יְהָפָה), i.e. Yafâ, 2 Chr. ii. 16; Ezra iii. 7; Jonah i. 3; Acts ix. 36, 38, 42, 43, x. 5, 8, 23, 32, xi. 5, 13. Elsewhere Japho and Joppe. Now Yâfâ. [3, 9, 19, 21.]

JOPIE (יְבָפִי), 1 Esdr. v. 55; 1 Macc. x. 75, 76, xi. 6, xii. 33, xiii. 11, xiv. 5, 34, xv. 28, 35; 2 Macc. iv. 21, xii. 3, 7. Elsewhere Joppa.

JORDAN (יְהָוָה), i.e. ha-Yarden; *Iopâdâvñs*, Gen. xxxii. 10, 1, 10, 11; Num. xiii. 29, xxii. 1, xxvi. 3, 63, xxxi. 12, xxxii. 5, 19, 21, 29, 32, xxxiii. 48-51, xxxiv. 12, 15, xxxv. 1, 10, 14, xxxvi. 13; Deut. i. 1, 5, iii. 29, iii. 8, 17, 20, 25, 27, iv. 21, 22, 26, 41, 46, 47, 49, ix. 1, xi. 30, 31, xii. 10, xxvii. 2, 4, 12, xxx. 18, xxxi. 2, 13, xxxii. 47; Josh. i. 2, 11, 14, 15, ii. 7, 10, iii. 1, 8, 11, 13-15, 17, iv. 1, 3, 5, 7-10, 16-20, 22, 23, v. 1, vii. 7, ix. 1, 10, xii. 1, 7, xiii. 8, 23, 27, 32, xiv. 3, xv. 5, xvi. 1, 7, xvii. 5, xviii. 7, 12, 19, 20, xix. 22, 33, 34, xx. 8, xxii. 4, 7, 10, 11, 25, xxiii. 4, xxiv. 8, 11; Judg. iii. 28, v. 17, vii. 24, 25, viii. 4, x. 8, 9, xi. 13, 22, xii. 5, 6; 1 Sam. xiii. 7, xxxi. 7; 2 Sam. ii. 29, x. 17, xvii. 22, 24, xix. 15, 17, 18, 31, 36, 39, 41, xx. 2, xxiv. 5; 1 K. ii. 8, xvii. 3, 5; 2 K. ii. 6, 7, 18, v. 10, 11, vi. 2, 4, vii. 15, x. 33; 1 Chr. vi. 78, xii. 15, 37, xix. 17, xxvi. 30; Job xl. 23; Ps. xlii. 6, cxiv. 3, 5; Is. ix. 1; Jer. xii. 5, xl-x. 19, 1, 44; Ezek. xlvi. 18; Zech. xi. 3; Judith i. 9, v. 15; Eccles. xxiv. 26; 1 Macc. v. 24, 52, ix. 34, 42, 43, 45, 48; Matt. iii. 5, 6, 13, iv. 15, 25, xix. 1; Mark i. 5, 9, iii. 8, x. 1; Luke iii. 8, iv. 1; John i. 28, iii. 28, x. 40. [2, 7, 9, 19.]

JORDAN near JERICHO (יְהָוָה), i.e. Jordan-Jericho, the part of the river opposite Jericho (Num. xxii. 1, xxvi. 3, xxxi. 12, xxxii. 48, 50, xxxiv. 15, xxxv. 1, xxxvi. 13).

JORDAN, THE PLAIN OF (יְמִינֵי הַדָּן), Gen. xiii. 10, 11; 1 K. vii. 46; 2 Chr. iv. 17. The oasis or circle of vegetation on which the five "cities of the plain" stood. Probably to the north of the Dead Sea. In the New Test. it is "the region round about J." (ἡ περιφέρεια τοῦ Ι.) Matt. iii. 5; Luke i. 3. It is called simply "the plain" (הַכְּלָבֵד) in Gen. xiii. 12, x. x. 17, 25, 28, 29; Deut. xxxiv. 3; 2 Sam. xviii. 23; Neh. iii. 22; and "the region round about" in Luke vii. 17.

JOTBAH (יְתָבָה), 2 K. xi. 19. Probably the same as the following:—

JOTBATHAH (יְתָבָהָה) and JOTBATHAH (יְתָבָהָה), one of the halting-places in the wilderness (Deut. x. 7; Num. xxxiii. 33, 34).

JUDA (Ιούδας, i.e. Judas), the Greek form of Judah (Judith xiv. 7; Ecclesiasticus xlv. 25, xlvi. 4; Bar. i. 8, 15, ii. 1, 23, 26; Sos. 56, 57; 1 Macc. i. 29, 44, 51, 54, ii. 6, 18, iii. 8, 34, 39, vii. 22, 50; Matt. ii. 6; Luke i. 89).

JUDA, A CITY OF (Luke i. 29). Probably elsewhere Juttah.

JUDAH (יְהוּדָה, 'Ioudas), Gen. xxix. 35, xxxv. 28, xxxvii. 26, xxxviii. 1, 2, 6-8, 11, 12, 15, 20, 22-24, 26, xlvi. 3, 8, xlvi. 14, 16, 18, xlvi. 12, 28, xlvi. 3, 9, 10; Exod. i. 2, xxxi. 2, xxxv. 30, xxxviii. 22; Num. i. 7, 26, 27, iii. 3, 9, vii. 12, x. 14, xii. 6, xxvi. 19, 20, 22, xxxiv. 19; Deut. xxvii. 12, xxxiii. 7; Josh. vii. 1, 16-18, xi. 21, xiv. 6, xv. 1, 12, 13, 20, 21, 63, xviii. 5, 11, 14, xix. 1, 9, xx. 7, xxi. 4, 9, 11; Judg. i. 2, 3, 4, 8-10, 16-19, x. 9, xv. 9-11, xvii. 7, xviii. 12, xx. 18; Ruth iv. 12; 1 Sam. xi. 8, xv. 4, xvii. 1, 52, xviii. 16, xxiii. 3, 23, xxvii. 6, 10, xxx. 14, 16, 26; 2 Sam. i. 18, iii. 1, 7, 10, iii. 8, 10, v. 5, vi. 2, xi. 11, xix. 11, 14-16, 40-43, xx. 2, 4, 5, xxi. 2, xxiv. 1, 7, 9; 1 K. i. 9, 35, ii. 32; iv. 20, 25, 27, xv. 17, 20, 23, 27, 32, xiii. 1, 12, 14, 21, xiv. 21, 22, 29, xv. 1, 7, 9, 17, 22, 23, 25, 28, 33, xvi. 8, 10, 15, 23, 29, xix. 3, xxii. 2, 10, 29, 41, 45, 51; 2 K. i. 17, iii. 1, 7, 9, 14, viii. 16, 19, 20, 22, 23, 25, 29, ix. 16, 21, 27, 29, x. 18, xii. 18, 19, xiii. 1, 10, 12, xiv. 1, 9-13, 15, 17, 18, 21-23, 28, xv. 1, 6, 8, 13, 17, 23, 27, 32, 36, 37, xvi. 1, 19, xvii. 1, 13, 18, 19, xviii. 1, 5, 13, d4, 16, 22, xix. 10, xx. 20, xxi. 11, 12, 16, 17, 25, xxii. 13, 16, 18, xxiii. 1, 2, 5, 8, 11, 12, 17, 22, 24, 26-28, xxiv. 2, 3, 5, 12, 20, xxv. 21, 27; 1 Chr. ii. 1, 3, 4, 10, iv. 1, 21, 27, 41, v. 2, 17, vi. 15, 55, 57, 65, ix. 1, 3, 4, xii. 16, 24, xiii. 6, xxi. 5, xxvii. 18; 2 Chr. ii. 7, ix. 11, x. 17, xi. 1, 3, 5, 10, 12, 14, 17, 23, xii. 4, 5, 12, xiii. 1, 13-16, 18, xiv. 4-8, 12, xv. 2, 8, 9, 15, xvi. 1, 6, 7, 11, xvii. 5, 7, 9, 10, 12-14, 19, xviii. 3, 9, 28, xix. 1, 5, xx. 3-5, 13, 15, 17, 18, 20, 22, 24, 27, 31, 35, xxi. 3, 8, 10-13, 17, xxii. 1, 6, 8, xxii. 2, 8, xxiv. 5, 6, 9, 17, 18, 23, xxv. 5, 10, 12, 18, 17-19, 21-23, 25, 26, 28, xxvi. 1, 2, xxvii. 4, 7, xxviii. 6, 9, 10, 17-19, 25, 26, xxix. 8, 21, xxx. 1, 6, 12, 24, 25, xxxi. 1, 6, 20, xxxii. 1, 8, 9, 12, 23, 25, 32, 33, xxxiii. 9, 14, 16, xxxiv. 3, 5, 9, 11, 21, 24, 26, 29, 30, xxxv. 18, 21, 24, 27, xxxvi. 4, 8, 10, 23; Ezra i. 2, 3, 5, 8, ii. 1, iii. 9, iv. 1, 4, 6, v. 1, vii. 14, ix. 9, x. 7, 9; Neh. i. 2, ii. 5, 7, iv. 10, v. 14, vi. 7, 17, 18, vii. 6, xi. 3, 4, 9, 20, 21, 25, 36, xlii. 8, 31, 32, 34, 36, 44, xlii. 12, 15-17; Esth. ii. 6; Ps. xlvi. 11, ix. 7, lxiiii. title, lxvii. 27, lxix. 35, lxxvi. 1, lxxviii. 68, xcvi. 8, cxviii. 8, cxiv. 2; Prov. xxv. 1; Is. i. 1, ii. 1, iii. 1, 8, v. 3, 7, vii. 1, 6, 17, viii. 8, ix. 21, xi. 12, 13, xxii. 8, xxvii. 1, 7, xxviii. 10, 31, xxviii. 9, xi. 9, xliv. 26, xlvi. 1, lxv. 9; Jer. i. 2, 3, 15, 18, ii. 28, iii. 7, 8, 10, 11, iv. 3, 4, 5, 16, v. 11, 20, vii. 2, 17, 30, 34, viii. 1, ix. 11, 26, x. 22, xi. 2, 6, 9, 12, 13, xiii. 9, 19, xiv. 2, 19, xv. 4, xvii. 1, 19, 20, 25, 26, xviii. 11, xix. 3, 4, 7, 13, xx. 4, 5, xxi. 7, 11, xxii. 1, 2, 6, 11, 18, 24, 30, xxiii. 6, xxiv. 1, 5, 8, xxv. 1, 2, 3, 18, xxvi. 1, 2, 10, 18, xxvii. 1, 3, 12, 18, 20, 21, xxviii. 1, 4, xxix. 2, 3, 22, xxx. 3, 4, xxxi. 24, xxxii. 1, 2, 3, 4, 80, 82, 35, 41, xxxiii. 4, 7, 10, 13, 14, 16, xxxiv. 2, 4, 6, 7, 19, 21, 22, xxxv. 1, 13, 17, xxxvi. 1, 2, 6, 9, 28-32, xxxvii. 1, 7, xxxviii. 22, xxxix. 1, 4, 6, xl. 1, 5, 11, 12, 15, xlii. 15, 19, xliii. 4, 5, 9, xlvi. 2, 6, 7, 9, 11, 12, 14, 17, 21, 24, 26-28, 30, xlvi. 1, xlvi.

2, xlvi. 34, i. 4, 20, 33, ii. 5, 59, iii. 8, 10, 27, 31; Lam. i. 3, 15, ii. 2, 5, v. 11; Ezek. viii. 1, xxi. 20, xxvii. 17, xxxvii. 16, 19, xlvi. 7, 8, 22, 31; Dan. i. 1, 2, 6, ii. 25, v. 13, vi. 13, ix. 7; Hos. i. 1, 11, iv. 15, v. 5, 10, 13, vi. 4, 11, viii. 14, x. 11, xi. 12, xii. 2; Joel iii. 1, 6, 8, 18, 19, 20; Amos i. 1, ii. 4, 5; Obad. 12; Mic. i. 1, 5, 9, v. 2; Nah. i. 15; Zeph. i. 1, 4; Hagg. i. 1, 14, ii. 2, 21; Zech. i. 12, 19, 21, ii. 12, ix. 7, 13, xi. 14, xii. 2, 5, 6, 7, xiv. 5, 14, 21; Mal. ii. 11, iii. 4.

JUDAH, THE HOUSE (הַיּוּדָה), 2 Sam. ii. 4, 11, xii. 8; 1 K. xii. 21, 28; 2 K. xix. 30; 1 Chr. xxviii. 4; 2 Chr. xix. 11, xlii. 10; Neh. iv. 16; Is. xxii. 21; Jer. iii. 18, v. 11, xi. 10, 17, xii. 14, xiii. 11, xxxi. 27, 31, xxxvi. 3; Ezek. iv. 6, viii. 17, ix. 9, xxv. 3, 8, 12; Hos. i. 7, v. 12, 14; Zeph. ii. 7; Zech. viii. 13, 15, 19, x. 3, 6, xii. 4

JUDAH, THE LAND OF (הַיּוּדָה), Deut. xxxiv. 2; Ruth i. 7; 1 Sam. xxii. 5; 2 K. xxv. 22; 2 Chr. xvii. 2; Neh. v. 14; Is. xix. 17, xxvi. 1; Jer. xxxi. 23, xxxix. 10, xliv. 9, 14; Amos vii. 12; Zech. i. 21; Matt. ii. 6; 1 Macc. vii. 22, 50, R.V.

JUDAH, THE CITY OF (הַיּוּדָה), 2 Chr. xxv. 28. Probably the City of David at Jerusalem.

JUDAH, THE WILDERNESS OF (הַמִּדְבָּר), the desert country immediately adjoining the Dead Sea and the Jeshimon (Judg. i. 16; Ps. lixiii. title). [9.]

JUDAH UPON (R.V. AT) JORDAN (הַיּוּדָה עַל הַיַּדְוָן), Josh. xix. 34. Possibly a corruption of some other name.

JUDEA (Ιudea, 'Iouda), the Greek form of Judah, though with a larger signification; the province rather than the mere tribe (Ezra v. 8; 1 Esdr. i. 26, 33, 35, 37, 39, 46, ii. 5, 8, 12, 16, iv. 45, v. 72, vi. 8, 27, viii. 12; Tob. i. 18; Judith i. 12, iii. 9, iv. 1, 3, 7, 13, viii. 21, xi. 19; Esth. xi. 4; 1 Macc. iv. 35, v. 8, 18, 23, 45, 53, 60, 68, vi. 5, 12, 48, 53, vii. 10, 24, 46, ix. 1, 50, 57, 60, 63, 72, x. 30, 33, 37, 38, 45, xi. 20, 28, 31, xii. 4, 35, 46, 52, xiii. 1, 12, 33, xiv. 33, xv. 30, 39-41, xvi. 10; 2 Macc. i. 1, 10, v. 11, xi. 5, xiii. 1, 13, xiv. 12, 11, xv. 22; Matt. ii. 1, 5, 22, iii. 1, 5, iv. 25, xix. 1, xxiv. 16; Mark i. 5, iii. 7, x. 1, xiii. 14; Luke i. 6, 5, ii. 4, iii. 1, v. 17, vi. 17, vii. 17, xxi. 21; John iii. 22, iv. 8, 47, 54, vii. 3, xi. 7; Acts i. 8, ii. 9, 14, viii. 1, ix. 31, x. 37, xi. 1, 29, xii. 19, xv. 1, xxi. 10, xxvi. 20, xxvii. 21; Rom. xv. 31; 2 Cor. i. 16; Gal. i. 22; 1 Thess. ii. 14). [19, 21.]

JUTTAH (יְהוּתָה and יְהוּתָה), in the hill-country of Judah, allotted to the priests (Josh. xv. 55, xxi. 16; possibly also Luke i. 39, Judah). Now Yutta, near Kurnul.

K.

KABZEEL (קָבְזֵאֵל), in the extreme south of Judah (Josh. xv. 21; 2 Sam. xxiii. 20; 1 Chr. xi. 22). Elsewhere Jekabzeel.

KADES (Κάδης, R.V. KADESH), the Greek form of the name Kadesh (Judith i. 9).

KADESH (קָדֵשׁ), the scene of Miriam's death, and of a lengthened stay of the Israelites (Gen. xiv. 7, xvi. 14, xx. 1; Num. xiii. 26, xx. 1, 14, 16, 22, xxvii. 14, xxxii. 36, 37; Dout. i. 46; Judg. xi. 16, 17; Ps. xxix. 8; Ezek. xlvi. 19, xlvi. 28). Originally En Mishpat. Also Kadesh-barnea and

Moribah-Kadosh. Perhaps Kedesh and Kades. Not yet identified, but perhaps at 'Ain el-Weibeh or 'Ain Kadi. [7.]

KADESH-BARNEA (קָדֵשׁ בָּרְנֵא), a fuller name of Kadesh (Num. xxii. 8, xxxiv. 4; Dout. i. 2, 19, ii. 14, ix. 23; Josh. x. 41, xiv. 6, 7, xv. 3). [7.]

KADMONITES, THE (הַכָּדְמִים), an ancient tribe (Gen. xv. 19). Probably the same with the Bene-Kedem, or "children of the East."

KANAH (קָנָה), in Asher, near Zidon (Josh. xix. 28). Perhaps Kana, 7 miles S.E. of Tyre.

KANAH, THE RIVER (קָנָה, קָנָה), a torrent which divided Ephraim from Manasseh (Josh. xvi. 8, xvii. 9). Now Wady Kana.

KARKAA (קָרְקָא, R.V. KARKA), in the extreme south of Judah (Josh. xv. 3 only). Not known.

KARROR (קָרְקָר), far east of Jordan (Judg. viii. 10), probably beyond Kanawat.

KARTAH (קָרְתָּה), in Zebulun, allotted to Merarite Levites (Josh. xxi. 34 only). Not known.

KARTAN (קָרְתָּה), in Naphtali, allotted to Gershonite Levites (Josh. xxi. 32). Elsewhere perhaps Kirjathaim.

KATTATH (קָתָת), in Zebulun (Josh. xix. 15). Not known.

KEDAR (קָדָר), an Ishmaelite tribe inhabiting the north of Arabia, east of the Holy Land (Gen. xxv. 13; 1 Chr. i. 29; Ps. cxx. 5; Cant. i. 5; Is. xxi. 16, 17, xlii. 11, ix. 7; Jer. ii. 10, xlix. 28; Ezek. xxvii. 21). [18.]

KEDEMOTH (קָדְמָהִים), on the east of the Dead Sea; allotted to Ruben and the Merarite Levites (Josh. xiii. 18, xxi. 37; 1 Chr. vi. 79). Not known.

KEDESH (קָדֵשׁ). 1. In the south of Judah (Josh. xv. 23). Possibly identical with Kadesh. 2. In Issachar, and allotted to Gershonite Levites (1 Chr. vi. 72). Elsewhere Kishon. Now possibly Tell Abu Kades. 3. Also K. in Galilee (קָדֵשׁ גָּלִיל), a royal Canaanite city taken by Joshua, in Naphtali; appointed a city of refuge, and allotted to the Gershonite Levites (Josh. xii. 22, xix. 37, xx. 7, xxi. 32; Judg. iv. 6, 9, 10, 11; 2 K. xv. 29; 1 Chr. vi. 76; 1 Macc. xi. 63). Elsewhere Cades, now probably Kades, 10 miles N. of Safed. [9.]

KEHELATHAH (קָהְלָתָה), one of the encampments of the Wandering (Num. xxxiii. 22).

KEILAH (קָיְלָה), in the lowland of Judah (Josh. xv. 44; 1 Sam. xxii. 1-8, 10-13; Neh. iii. 17, 18). Now Kila, 6 miles W. of Hulahul.

KENATH (קָנָתָה), on the east of Jordan (Num. xxxii. 42; 1 Chr. ii. 23). Its name was changed to Nobah, but is now again Kanawat. [9.]

KERIOTH (קָרְיָה). 1. In the south of Judah —Kerioth-Hezron (as in R.V.), Josh. xv. 25. Perhaps the native place of Judas Iscariot. Possibly Khurbet el-Kurnit, south of Hebron. [9.] 2. In Moab, on the Mishor or downs east of the Dead Sea (Jer. xlvi. 24). In ver. 41, margin A and R.V., the word is translated "the cities".

KEZZ, THE VALLEY OF (קְזֵז, פְּזֵז, R.V. EMEK-KEZZ), in Benjamin (Josh. xviii. 2.). Elsewhere possibly Beth-Basi. Not known.

KIBROTH HAT-TAAVAH (קִבְרוֹת הַתְּאָוָה), one of the stations in the wilderness (Num. xi. 34). Not identified.

KIRZAIM (קִירְזָאִים), in Mount Ephraim (Josh. xxi. 22); allotted to the Kohathite Levites. Elsewhere possibly Jokmeam. Not identified.

KIDRON, THE BROOK (קִידְרֹן), a valley or torrent-bed between Jerusalem and the Mount of Olives (2 Sam. xv. 23; 1 K. ii. 37, xv. 13; 2 K. xxiii. 6, 12; 2 Chr. xv. 16, xxix. 16, xxx. 14; Jer. xxxi. 40). In 2 K. xxiii. 4, Kidron only. Elsewhere Cedron. Now Wady Sitti Maryam, and Valley of Jehoshaphat. [25, 26, 27.]

KINAH (קִנָּה), in the south of Judah (Josh. xv. 22). Not known.

KIR (קִיר), a country from which the Syrians came (Amos ix. 7), and to which they were taken captive from Damascus (2 K. xvi. 9; Amos i. 5); connected with Elam (Is. xxii. 6). Not known, but perhaps in Lower Mesopotamia.

KIR-HARESETH (2 K. iii. 25, R.V. Kir-hareseth); KIR-HALESHT (Is. xvi. 11); KIR-HARESETH (Is. xvi. 7); and KIR-HIKKES (Jer. xlvi. 31, 36). See Kir of Moab.

KIRIATHAIM (קִירְתָּאִים), a place in Moab (Jer. xlvi. 1, 23; Ezek. xxv. 9). Elsewhere Kirjathaim.

KIRIATHAIIM (Καριαθαῖος), 1 Esdr. v. 19: a corruption of Kirjath-jearim.

KIRIOTH (קִירְתּוֹת, R.V. Kerioth), in Moab (Amos ii. 2). Elsewhere Kerioth.

KIRJATH (קִירָת, R.V. KIRIATH), in Benjamin (Josh. xviii. 28). Now Kuriel el-Knab. Perhaps elsewhere Kirjath-jearim.

KIRJATHAIM (קִירְתָּאִים, R.V. KIRIATHAIM). 1. On the east of the Jordan, in Reuben (Num. xxxii. 37; Josh. xiii. 19). Elsewhere Kirathaim. Possibly *el-Kurisayit*, between Dibon and Medeba. [9.] 2. In Naphtali; allotted to Gershonite Levites (1 Chr. vi. 76). Elsewhere Kurtan.

KIRJATH-ARBA (קִירְתָּאָרְבָּה, R.V. KIRIATH-A.), an early name of Hebron (Gen. xxiii. 2, xxxv. 27; Josh. xiv. 15, xv. 13, 54, xx. 7, xxi. 11; Judg. i. 10); given without that explanation in Neh. xi. 25 only. [7.]

KIRJATH-ARIM (קִירְתָּאָרִים, R.V. KIRIATH-A.), an abbreviation of Kirjath-jearim (Ezra ii. 25).

KIRJATH-BAAL (קִירְתָּבָאֵל, R.V. KIRIATH-B.), another name for Kirjath-jearim (Josh. xv. 60, xviii. 14). Also Baalah and Baale-of-Judah.

KIRJATH-HUZOOTH (קִירְתָּהָזּוֹת, R.V. KIRIATH-H.), in Moab (Num. xxii. 39). Not known.

KIRJATH-JEARIM (קִירְתָּיְהָרִם, R.V. KIRIATH-J.), one of the four cities of the Gibeonites (Josh. ix. 17), on north boundary of Judah (xv. 9), and southern one of Benjamin (xviii. 14, 15); belonged to Judah (Josh. xv. 60); depository of the Ark (1 Sam. vi. 21, vii. 1, 2; 1 Chr. xiii. 5, 6; 2 Chr. i. 4); native place of the prophet Urijah (Jer. xxvi. 20). See also 1 Chr. ii. 50, 52, 53; Judg. xviii. 12; Neh. vii. 29. Perhaps alluded to in Ps. cxlii. 6—"wood."

Also called Baalah, Baale-of-Judah, Kirjath-irim, Kirjath-beal, Kirjathiarus, Now either *Khurbet 'Erma* or *Kuriet el-Knab*. [9, 23.]

KIRJATH-SANNAH (קִירְתָּסָנָה, R.V. KIRIATH-S.), another name for Debir (Josh. xv. 49). Also called K.-sopher.

KIRJATH-SEPERH (קִירְתָּסָפֵרָה, R.V. KIRIATH-S.), one of the names of Debir or Kirjath-sannah (Josh. xv. 15, 16; Judg. i. 11, 12).

KIR OF MOAB (קִירָםָאָבָה), a fortress in Moab (Is. xv. 1). Now Kerak. Elsewhere Kir-hareseth, etc. [9.]

KISHION (קִישְׁׂוֹן), in Issachar; allotted to Ger-shonite Levites (Josh. xix. 20; in xxi. 28, incorrectly "Kishon"). Now possibly Tell Abu Kadris.

KISHON, THE RIVER (קִישְׁׂוֹן נַהָּרָה), the scene of the defeat of Sisera (Judg. iv. 7, 13, v. 21; Ps. lxxxiii. 9, incorr. "Kison"), and of the slaughter of the priests by Elijah (1 K. xviii. 40). Now the *Nahr el-Mukkut'a*. [9.]

KISHON (קִישְׁׂוֹן, R.V. KISHION), an incorrect rendering of Kishion (Josh. xxi. 28). Elsewhere Kedesh.

KISON (קִיסְׁוֹן), an incorrect rendering of Kishon (Ps. lxxxiii. 9).

KITHLISH (קִתְלִישׁ, R.V. CITHLISH), in the lowland of Judah (Josh. xv. 40). Not known.

KITRON (קִיטְרָה), a town of Zebulun (Judg. i. 30). Perhaps a corruption of Kattath. Identified in the Talmud with *Sefurieh*.

KITTIM (קִיטִּים), Gen. x. 4; 1 Chr. i. 7. Elsewhere Chittim. [1.]

KOA (קָאָה), a tribal or district name, perhaps the Assyrian *Sutu*, near the head waters of the *Diyâda* (Ezek. xxii. 23).

L.

LABAN (לָבָן), Deut. i. 1. Not known.

LACHISH (לָכִישׁ), an Amorite city destroyed by Joshua (Josh. x. 3, 5, 23, 31-35, xii. 11); in the lowland of Judah (xv. 39); fortified by Rehoboam (2 Chr. xi. 9); besieged by Sennacherib (2 Chr. xxxii. 9; 2 K. xviii. 14, 17, xix. 8; Is. xxxvi. 2, xxvii. 8; Jer. xxxiv. 7). See also 2 K. xiv. 19; 2 Chr. xxv. 27; Neh. xi. 30; Mic. i. 13. Now Tell el-Hesi. [9.]

LADDER OF TYRUS (הַכְּלִמְעֵץ תְּרוּסָה), 1 Mace. xi. 59. The *Râs en-Nakûrah*, north of 'Akka.

LAHAI-ROI, THE WELL (לָהֵי רֹאֵי), Gen. xxiv. 62, xxv. 11. Elsewhere Beer-lahai-roi.

LAHMAM (לָהֵם, R.V. LAHMAS), in the lowland of Judah (Josh. xv. 40). Now possibly *Khurbet el-Lahm*.

LAISH (לָיֶשׁ). 1. The original name of the city Dan (Judg. xviii. 7, 14, 27, 29). Elsewhere Leshem. Now Tell el-Kâdiy. [9.] 2. (לָיֶשׁ, i.e. Laishah, and so in R.V.), apparently a village of Benjamin (Is. x. 30). Possibly the same as Adasa.

LAKUM (לָקָם, i.e. Lakkum, and so in R.V.), on the boundary of Naphtali (Josh. xix. 33). Not known.

LAODICEA (Λαοδίκεια), in Asia Minor, near Colossæ (Col. iv. 13, 15; Rev. i. 11, iii. 14). Now *Eski-hissar*, near Denizli. [21.]

LASEA (Λασεά), a place in Crete (Acts xxvii. 8). Its ruins still retain the ancient name. [21.]

LASHA (לָשָׁה), Gen. x. 19. Not known. Probably on east side of the Jordan.

LASHARON (לָשָׁרָן, R.V. LAS-SHARON), a Canaanite city (Josh. xii. 18). Now perhaps *Sârâna*, in Galilee.

LEBANON (לְבָנָן), the well-known mountain-range in the north of the Holy Land, on the west of the plain of *el-Bukâ'a* (Deut. i. 7, iii. 25, xi. 24; Josh. i. 4, ix. 1, xi. 17, xii. 7, xiii. 5, 6; Judg. iii. 9, ix. 15; 1 K. iv. 33, v. 6, 9, 14, vii. 2, ix. 19, x. 17, 21; 2 K. xiv. 9, xix. 23; 2 Chr. ii. 8, 16, viii. 6, ix. 16, 20, xxv. 18; Ezra iii. 7; Ps. xxix. 5, 6, lxxii. 16; xci. 2, civ. 16; Cant. iii. 9, iv. 8, 11, 15, v. 15, vii. 4; Is. ii. 13, x. 34, xiv. 8, xxix. 17, xxxiii. 9, xxxv. 2, xxxvi. 24, xl. 16, lx. 13; Jer. xviii. 14, xxii. 6, 20, 23; Ezek. xvii. 3, xxvii. 5, xxxi. 3, 15, 16; Hos. xiv. 5, 6, 7; Nah. i. 4; Hab. ii. 17; Zeph. x. 10, xi. 1). Elsewhere Libanus. [8, 9, 11.] N.B.—ANTI-LIBANUS (Αντίλιβανος)—the range on the east of the *Bukâ'a*—occurs in Judith i. 7. [3.]

LEBAOTH (לְבָאָות), in the extreme south of Judah (Josh. xv. 32). Not known.

LEBONAH (לְבָנוֹה), near Shiloh (Judg. xxii. 19). Now *el-Luban*, 2 miles west of *Seilân*. [9.]

LEHABIM (לְהָבִים), a Mizraite people (Gen. x. 18; 1 Chr. i. 11). Probably identical with the Lubim. [1.]

LEHI (לְהִיָּה), in Judah, on the confines of Philistia, near the cliff Etam (Judg. xv. 9, 14, 19: in ver. 19, "in the jaw" should be "in *Lehi*," and so in R.V.). Not known.

LEHEM (לְהֵם), Josh. xix. 47. Elsewhere Laish.

LETUSHIM (לְתָשִׁים), the tribe of Dedan, son of Jokshan (Gen. xxv. 3). Not known.

LEUMMIM (לְעִמִּים), the tribe of Dedan, son of Jokshan (Gen. xxv. 3). Not known.

LIBANUS (Λιβανος), the Greek form of Lebanon (1 Esdr. iv. 48, v. 55; 2 Esdr. xv. 20; Judith i. 7; Ecclesiast. xxiv. 18, 1. 12).

LIBNAH (לְבָנָה). 1. A city in the lowland of Judah, apparently between Makkâdah and Lachish (Josh. x. 29, 31, 32, 39, xii. 15, xv. 22). Allotted to the priests (Josh. xxi. 13; 1 Chr. vi. 57). Besieged by Sennacherib (2 K. xix. 8; Is. xxxvii. 8). See also 2 K. viii. 22, xxiii. 31, xxiv. 18; 2 Chr. xii. 10; Jer. iii. 1. Not known. 2. One of the stations of the Israelites in the wilderness (Num. xxxiii. 20, 21). Not known.

LIBYA (לְבִיאָה, i.e. Put, as in R.V.: Αἰθύη), the part of Africa N.W. of Egypt (Ezek. xxx. 5, xxxviii. 5; Acts ii. 10). In Jer. xlvi. 9 "the Libyans" should be "Put." Elsewhere Lubim. [17, 18, 21.]

LIBYANS (לְבִיאָה), inaccurately for Lubim (Dan. xi. 43).

LOD (לֹד), a town of Benjamin (1 Chr. viii. 12; Ezra ii. 33; Neh. vii. 37, xi. 35). In the New Testament Lydda, now *Lûdd*. [9.]

LO-DEBAR (לְזִדְבָּר), beyond Jordan (2 Sam. ix. 4, 5; xvii. 27; and possibly Josh. xiii. 26, "of Debir"). Not known.

LUBIM and **LUBIMS** (לָבִים), an African people named with Cushites and Sukklim (2 Chr. xii. 3, xvi. 8; Nah. iii. 9). Probably the same as the Lehabim, and situated N.W. of Egypt. Elsewhere Libya and Libyans.

LUD and **LUDIM** (לָדִים and לָדִים), a people (Gen. x. 13, 22; 1 Chr. i. 11, 17) named with Cush and Put (Is. lxvi. 19; Jer. xlii. 9; Eze. xxvii. 10, xxxviii. 5; Judith ii. 23). In Jer. xlvi. 9 it is rendered Lydians (R.V. Ludim), and in Ezek. xxx. 5, Lydia (R.V. Lud). The Ludim were situated on the Mediterranean, north of Egypt, and were probably Lydian mercenaries. [1, 18.]

LUHITH, THE ASCENT OF (לְוַיְלָהַת תְּלָחֶשׁ), a place in Moab (Is. xv. 5; Jer. xlvi. 5). Not known, but perhaps *Tal'at el-Heith*, W. of Mt. Nebo.

Luz (לָז, and לָזֶה, i.e. Luzah). 1. Either close to or identical with Bethel (Gen. xxviii. 19, xxxv. 6, xlvi. 3; Josh. xvi. 2, xvii. 13; Judg. i. 23). [3.] 2. In the "land of the Hittites" (Judg. i. 26). Not known.

LYCAONIA (Λυκαονία), a district in Asia Minor, forming part of the provinces of Cappadocia and Galatia (Acts xiv. 6, 11). [21.]

LYCIA (Λύκεια), in the S.W. of Asia Minor, opposite Rhodes (1 Macc. xv. 23; Acts xxvii. 5). [21.]

LYDDA (Λύδδα), in the plain of Sharon, S.E. of Joppa (1 Macc. xi. 34; Acts ix. 32, 35, 38). The ancient Lod; now *Lidd*. [19.]

LYDIA (Λύδια), maritime province in west of Asia Minor (1 Macc. viii. 8). In Ezek. xxx. 5 (לָלָה) it is incorrectly put for Lud.

LYDIANS (Λυδοί), an inaccurate rendering of Ludim (Jer. xlvi. 9).

LYSTRA (Λύστρα), in Lycaonia, near Derbo (Acts xiv. 6, 8, 21, xvi. 1, 2; 2 Tim. iii. 11). Now *Khatin Serat*. [21.]

M.

MAACAH (מַעֲכָה), a small kingdom adjoining Geshur. In Manasseh, east of Jordan (2 Sam. x. 6, 8; 1 Chr. xix. 7). The people were descended from Nahor (Gen. xxii. 21). Elsewhere Syria-Machah.

MAACHATHI, and **MAACHATHITES** (מַעֲכָתִים), Deut. iii. 14; Josh. xii. 5, xiii. 11, 13; 2 Sam. xxii. 34; 2 K. xxv. 23; 1 Chr. iv. 19; Jer. xl. 8. The people of the foregoing.

MAALEH AGRABBIM (מַעֲלַת אַקְרָבִים), R.V. the ascent of A.). Josh. xv. 3. Elsewhere, Ascent of Akrabbim.

MAARATH (מַרְאָת), in the highlands of Judah (Josh. xv. 58). Perhaps *Bett Ummar*.

MACALON (Μακαλων), 1 Esdr. v. 21. A corruption of Michmash.

MACEDONIA (Μακεδονία), the well-known country on the north of Greece (Acts xvi. 9, 10, 12, xviii. 5, xix. 21, 22, 29, xx. 1, 8; Rom. xv. 26; 1 Cor. xvi. 5; 2 Cor. i. 16, ii. 13, vii. 5, viii. 1. ix. 2, 4, xi. 9; Phil. iv. 15; 1 Thess. i. 7, 8. iv. 10; 1 Tim. i. 8). In the Apocrypha it is denoted by Chittim. [21.]

MACEDONIAN (Μακεδόν), Esth. xvi. 10, 14; 1 Macc. i. 1, vi. 2; 2 Macc. viii. 20; Acts xxvii. 2.

MACHBEMAH (מַחְבֵּמָה). Perhaps a town of Judah (1 Chr. ii. 49). Not known.

MACHMAS (Μαχμάς), 1 Macc. ix. 73. The Greek form of Michmash.

MACHEPHELAH (מַחְפֵּלָה), the spot containing the field and the cave purchased by Abraham for his burial-place (Gen. xxiii. 9, 17, 19, xxv. 9, xlvi. 30, l. 13). A cave still exists beneath the floor of the sacred enclosure at Hebron.

MADAI (מָדָי), Gen. x. 2; 1 Chr. i. 5. The nation of the Medes. [1, 18.]

MAIDIAN (Μαδίαν, R.V. MIDIAN), the Greek form of Midian (Judith ii. 26; Acts vii. 29).

MADMANNAH (מַדְמָנָה), in the south of Judah (Josh. xv. 31; 1 Chr. ii. 49). Not known.

MADMENAH (מַדְמָנָה), in Benjamin, north of Jerusalem (Is. x. 31). Not known.

MADON (מַדּוֹן), a Canaanite city, probably in the north of the country (Josh. xi. 1, xii. 19). Now possibly *Khurbet Madin*.

MAGBISH (מַגְבֵּשׁ), possibly, but not certainly, a place (Ezra ii. 30). Not known.

MAGDALA (Μαγδαλήν), accurately Magadan and so in R.V. On the west side of the Lake of Galilee (Matt. xv. 39). In Mark it is Dalmanutha. Probably at, or near, *Mejjed*. [20.]

MAGED (Μαγέδ, R.V. MAKED), 1 Macc. v. 36. Elsewhere Maked. Not known.

MAGIDDO (Μαγεδδώ, R.V. MEGIDDO), 1 Esdr. i. 29. Elsewhere Megiddo.

MAGOG (מָגָג), a Japhetic people (Gen. x. 2; 1 Chr. i. 5; Ezek. xxxviii. 2, xxxix. 6; Rev. xx. 8). The Lydians, but in Ezek. possibly the Scythians.

MAHANAIM (מַהֲנָיִם), on the east of Jordan. Apparently south of the Jabbok, in Gad; scene of the wrestling of Jacob and of the lamentation of David (Gen. xxxii. 2; Josh. xiii. 26, 30, xxi. 38; 2 Sam. ii. 8, 12, 29, xvi. 24, 27, xix. 32; 1 K. ii. 8, iv. 14; 1 Chr. vii. 80; Cant. vi. 13, R.V.). Now possibly *Mahneh*. [9.]

MAHANEH-DAN (מַהֲנֵּה דָן), behind Kirjath-jeirim, and between Zorah and Eshtaol (Judg. xiii. 25, xviii. 12). The plain in *Wády el-Mutluk*, or in *Wády Surá*.

MAHAVITE (מַהֲבֵּת), 1 Chr. xi. 46. Not known. Probably a corrupt reading.

MAKAZ (מַקָּז), a place (1 K. iv. 9) apparently in the N.W. part of Judah, but not known.

MAKED (Μακέδ, in Gilead (1 Macc. v. 26, 36). Elsewhere Maged. Perhaps *el-Mejed*, N. of 'Ammán.

MAKHELOTH (מַלְחֵלָה), one of the encampments in the wilderness (Num. xxxiii. 25).

MAKREDAH (מַקְרֵדָה), the place where the five Canaanite kings were killed. In the low country of Judah (Josh. x. 10, 16, 17, 21, 28, 29, xv. 41). Not known; possibly *el-Mughára*.

MAKTESH (מַקְטֵּשׁ), in or near Jerusalem (Zeph. i. 11). Not known.

MALLOS (Μάλλος), in Cilicia, on the shore of the Mediterranean, 20 miles from Tarsus (2 Macc. iv. 30). Now *Kara-tash*.

MAMRE (מַמְרֵה), a place facing Machpelah at Hebron (Gen. xiii. 18, xiv. 13, xviii. 1, xxii. 17, 19, xxv. 9, xxxv. 27, xlvi. 30, l. 13). Not known.

MANAHATH (מַנְהָת), 1 Chr. viii. 6. A Benjamite place. Not known.

MANAHITES, THE (מַנְהָתִים, and מַנְהָתָה), a family of Judah (1 Chr. ii. 52, 54).

MANASSEN (מַנְסָן), the tribe which traced its origin to the eldest son of Joseph. It ultimately divided into two portions, one on the east and the other on the west of Jordan. That on the east embraced Gilead, Bashan, and Argob; that on the west lay between Ephraim and Issachar (Gen. xli. 51, xlii. 20, xlvi. 1, 5, 13, 14, 17, 20, l. 23; Num. i. 10, 34, 35, ii. 20, vii. 5, x. 23, xii. 11, xxvi. 28, 29, 31, xxvii. 1, xxxii. 33, 39-41, xxxiv. 14, 23, xxxvi. 1, 12; Deut. iii. 13, 14, xxix. 8, xxxii. 17, xxxiv. 2; Josh. i. 12, iv. 12, xii. 6, xiii. 7, 29, 31, xiv. 4, xvi. 4, 9, xvii. 1-3, 5-12, 17, xviii. 7, xx. 8, xxi. 5, 6, 25, 27, xxii. 1, 7, 9-11, 13, 15, 21, 30, 31; Judg. i. 27, vi. 15, 35, vii. 23, xi. 29; 1 K. iv. 13; 1 Chr. v. 18, 23, 26, vi. 61, 62, 70, 71, vii. 14, 17, 29, ix. 3, xii. 19, 20, 31, 37, xxvi. 32, xxvii. 20, 21; 2 Chr. xv. 9, xxx. 1, 10, 11, 18, xxxi. 1, xxxiv. 6, 9, Ps. ix. 7, lxxx. 2, evii. 8; Is. ix. 21; Ezek. xlviii. 4, 5). Elsewhere Manassees. [9.]

MANASSES (Μανασσῆς), the Greek form of Manasseh (Rev. vii. 6).

MANASSITES (מַנְסָתִים), Deut. iv. 43; Judg. xii. 4 (accurately, Manasseh); 2 K. x. 33.

MAON (מַיּוֹן), in the mountains of Judah, one of the retreats of David (Josh. xv. 55; 1 Sam. xxii. 24, 25, xxv. 2). Now *Ma'ain*, 7 miles south of Hebron. [9.]

MAONITES, THE (מַיּוֹנִים, i.e. Maon), Judg. x. 12. Identical with the Mehuimim.

MARAH (מַרָּה), in the wilderness of Etham, 3 days' distance from the crossing of the Red Sea (Exod. xv. 23; Num. xxxiii. 8, 9). Not known.

MARALAH (מַרְאָלָה), on the boundary of Zebulun (Josh. xix. 11). Not known; possibly *M'alul*.

MARESHAH (מַרְשָׁהָה), in the low country of Judah (Josh. xv. 44; 2 Chr. xi. 8, xiv. 9, 10, xx. 37; Mic. i. 15; 1 Macc. v. 66; 2 Macc. xii. 35. Also 1 Chr. ii. 42, iv. 21). Now *Khurbet Merash*, close to *Bet Jibrin*. [9.]

MARISA (Μαρισά), the Greek form of the foregoing (2 Macc. xii. 35). [13.]

MAROTH (מַרְוָת), in the low country of Judah (Mic. i. 12). Not known.

MARS' HILL, Acts xvii. 22. Elsewhere Areopagus, as in R.V.

MASALOTH (Μεσαλώθ, R.V. MESALOTH), in or near Arhela (*Irbid*) (1 Macc. ix. 2). Possibly the caverns called *Kula'at Ibn Ma'ün*.

MASHI (מַשִּׁי), a Shemite, Aramean people (Gen. x. 23). Possibly survives in M. Masius. Elsewhere Meshech. [1.]

MASHAL (מַשָּׁלָה), 1 Chr. vi. 74. Elsewhere Misheal and Mishal, and possibly Masaloth.

MASPHAH (Μασσηφά, R.V. MIZPEH). 1. Opposite Jerualem (1 Macc. iii. 46). The ancient Mizpeh of Benjamin. 2. (Μασφά, R.V. Mizpah). On east of Jordan (1 Macc. v. 35), Mizpeh of Gilead.

MASREKAH (Μασρέκα), Gen. xxxvi. 36; 1 Chr. i. 47. Not known.

MASSAH (Μασά), also called Meribah (Exod. xvi. 7; Ps. xcvi. 8, R.V.). Not known.

MATTANAH (Ματτανά), on the E. or S.E. of the Dead Sea (Num. xxi. 18, 19). Not known.

MEAH, THE TOWER OF (Μαιά, Μαιά, R.V. HAM-M.), in the wall of Jerusalem (Neh. iii. 1, xii. 39). Probably at the N.E. of the city. [26.]

MEANI (Μανί, R.V. MAANI), 1 Esdr. v. 31. A corrupt Greek form of Meunim.

MEARAH (Μεράχ), apparently in the north, near Zidon (Josh. xii. 4). Not known.

MEDABA (Μηδαβά), the Greek form of Medeba (1 Macc. ix. 36).

MEDE, THE (Μέδη), Dan. xi. 1.

MEDEBA (Μηδαβά), in Moab, east of Jordan (Num. xxi. 30; Josh. xiii. 9, 16; 1 Chr. xix. 7; Is. xv. 2). Now Medeba, S.E. of Heribán. [9.]

MEDES, THE (Μέδε, Μηδοί), 2 K. xvii. 6, xviii. 11; Ezra vi. 2; Is. xiii. 17; Jer. xxv. 25, li. 11, 28; Dan. ix. 1; 2 Esdr. i. 3; Judith i. 1, xvi. 10; 1 Macc. i. 1; Acts ii. 9. Besides the above, MEDES AND PERSIANS occurs Dan. v. 28, vi. 8, 12, 15; and PERSIANS AND MEDES, Esth. i. 19. Elsewhere Madai.

MEDIA (Μήδε, Μηδεία), a country lying N.W. of Persia (Esth. i. 8, 14, 18, x. 2; Is. xxi. 2; Dan. viii. 20; 1 Esdr. iii. 1, 14, vi. 23; Tob. i. 14, 15, iii. 7, iv. 1, 20, ix. 2, xi. 15, xiv. 4, 14; 1 Macc. vi. 56, viii. 8, xiv. 1, 2). [12, 14, 15, 16.]

MEDIAN, THE (Μέδε, Μηδεία), Dan. v. 31.

MEGIDDO (Μεγίδδο), an ancient Canaanite city or district (Josh. xii. 21, xvii. 11; Judg. i. 27; 1 K. iv. 12, ix. 15; 2 K. ix. 27, xxii. 29, 30; 1 Chr. vii. 29). The WATERS OF MEGIDDO (Judg. v. 19), and VALLEY OF MEGIDDO (2 Chr. xxv. 22). Elsewhere Magiddo, Megiddon, and perhaps Arma-ge-lon. Now probably *el-Lajjáa*. [9.]

MEGIDDON, THE VALLEY OF (Μεγίδδον, Ζεχ. xii. 11). The same as the preceding.

MEHOLATHITE, THE (Μεχολάθη), 1 Sam. xviii. 19; 2 Sam. xxi. 8. A native of Meholah; possibly of Abel-meholah.

MEHUNIM (Μηνύμ, R.V. MEUNIM), Ezra ii. 50. Same as the following. Elsewhere Maon, Meani, Meunim.

MEHUNIMS (Μηνύμ, R.V. MEUNIM), 2 Chr. xxvi. 7. Though so different in its English form, this name is really identical with that elsewhere given as Meunites. In 2 Chr. xx. 1, "Ammonites" is probably a corruption of the same name, the people being referred to in vers. 10 and 22 as "the men of Mount Seir."

ME-JARKON (Μεγάρκων), in Dan, near Joppa (Josh. xix. 46). Not known.

MEKONAH (Μεκόνα, R.V. MECONAH), in Judah (Neh. xii. 28). Possibly *Khurbet el-Mekenna*.

MELITA (Μελίτη), the island on which S. Paul was wrecked (Acts xxviii. 1). Now Malta. [21.]

MEMPHIS (Μέμφις, i.e. Moph: Μέμφις), a city in Egypt (Hos. ix. 6; Judith i. 10). It was on the left bank of the Nile, the capital of Lower Egypt, and the great necropolis. Elsewhere Noph. Now *Mitrahenny*.

MEONENIM, THE PLAIN OF (Μεονενίμ, Μεονενίμ), an oak, as in R.V. (not a plain), near Shechem (Judg. ix. 37). Not known.

MEPHAAOTH (Μεφάωθ and Μεφάωθ), on the east of Jordan near Heshbon; allotted to the Merarites (Josh. xiii. 18, xxi. 37; 1 Chr. vi. 79; Jer. xlvi. 21). Not known.

MERAN (Μέρηπα, R.V. MERRAN), Bar. iii. 23. Not known. Perhaps a corruption of Medan, or Midian.

MERATHAIM, THE LAND OF (Μεραθαΐμ, Μεραθαΐμ), Jer. i. 21. Probably a poetical name for Chaldea.

MERIBAH (Μερίβη = "chiding" or "strife"), the name given to the place where the rock was struck and the people murmured (Exod. xvii. 7; Num. xx. 13, 24, xxvii. 14; Deut. xxxiii. 8; Ps. lxxxvi. 7).

MERILAH-KADESH, THE WATERS OF (Μερίλα-Καδέσ, Μερίλα-Καδέσ), a name given to Kadesh (Deut. xxxii. 51). In Ezek. xlvi. 19 and xlvi. 28, the same name (with a slight difference) is rendered "waters of strife" in A.V. "Meriboth," and "Meribath" in R.V.

MEROM, THE WATERS OF (Μερόμ, Μερόμ), somewhere in the northern part of the Holy Land (Josh. xi. 5, 7). The name is usually given to the *Baheret el-Huleh*, but there is no direct evidence. [9.]

MERONOTHITE (Μερόνοθη), native of some place called Meronoth. Not known, but possibly in Benjamin (1 Chr. xxvii. 30; Neh. iii. 7).

MEROZ (Μερόζη), Judg. v. 23. Not known. [9.]

MESHECH and MESHECH (Μεσηχ): 1. A Japhetic people (Gen. x. 2; 1 Chr. i. 5; Ps. cxx. 5; Ezek. xxvii. 13, xxxii. 26, xxxviii. 2, 3, xxxix. 1). Probably the progenitors of the Moschi. [18.] 2. A Semitic people (1 Chr. i. 17). Elsewhere Mash.

MENSA (Μένση), one of the limits of the Joktanites (Gen. x. 30). Not known. [1.]

MESOPOTAMIA (Μεσοποταμία: Μεσοποταμία), the district enclosed between the Tigris and Euphrates, especially the north-western portion thereof (Gen. xxiv. 10; Deut. xxiii. 4; Judg. iii. 8, 10; 1 Chr. xix. 6; Judith ii. 24, v. 7, 8, viii. 26; Acts ii. 9, vii. 2). [6, 21.]

METHEG-AMMAN (Μεθέγ-Αμμάν), 2 Sam. viii. 1. Possibly a corrupt reading. The parallel passage (1 Chr. xviii. 1) has "Gath and her daughter-towns."

MEUNIM (Μηνύμ), Neh. vii. 52. Elsewhere Meunim.

MICHMAS (Μιχμάς), a variation, probably a later form, of Michmash (Ezra ii. 27; Neh. vii. 31).

MICHMASH (Μιχμάς), 1 Sam. xiii. 2, 5, 11, 16, 23, xiv. 5, 31; Neh. xi. 31; Is. x. 28. Elsewhere Michmas and Macalon. The name perhaps contains that of Chomosh, the Moabite divinity. Now *Mukhmas*. [9, 23.]

MICHMETHAN (Μιχμέθαν, R.V. MIHMETHATH), on the boundary of Ephraim and Manasseh, facing Shechem (Josh. xvi. 6, xvii. 7). Now probably the *Sahel el-Mukhnah*, E. of Shechem.

MIDDIN (Μίδην), in the "wilderness" of Judah, probably near the Dead Sea (Josh. xv. 61). Not known.

MIDIAN (Μίδια), an Arab people descended from Abraham and Keturah (Gen. xxv. 2, 4, xxxvi. 35; Exod. ii. 15, 16, iii. 1, iv. 19, xviii. 1; Num. xxii. 4, 7, xxv. 15, 18, xxxi. 3, 8, 9; Josh. xiii. 21; Judg. vi. 1, 2, vii. 8, 13-15, 25, viii. 3, 5, 12, 22, 26, 28, ix. 17; 1 K. xi. 18; 1 Chr. i. 32, 33, 46; Is. ix. 4, x. 26, ix. 6; Hab. iii. 7). In the following passages Midian is, in the Authorized Version, inaccurately rendered "the Midianites." Num. xxxi. 3, 7; Judg. vi. 2, 3, 6, 7, 11, 13, 14, 16, 33, vii. 1, 2, 7, 12, 23-25, viii. 1; Ps. lxxxiii. 9. Elsewhere Midian. [7.]

MIDIANITE (Μίδια), Gen. xxxvii. 28, 36; Num. x. 29; xxv. 17, xxxi. 2; and see the passages quoted above.

MIDIANITISH WOMAN (Μίδια, Μίδια), Num. xxv. 6, 14, 15.

MIGDAL-EI (Μιγδάλ-Εΐ), in Naphtali (Josh. xix. 38). Possibly *Majeidel*, near *Yarún*.

MIGDAL-GAD (Μιγδάλ-Γάδ), in the lowland of Judah (Josh. xv. 37). Perhaps *Mejdel*, 2 miles E. of Ascalon. [9.]

MIGDOL (Μιγδόλ): 1. (Exod. xiv. 2; Num. xxxiii. 7), on the east frontier of Egypt. [7.] 2. (Jer. xliv. 1, xlvi. 14; also Ezek. xxix. 10, xxx. 6, though here rendered "tower"), on the N.E. frontier of Egypt, 10 miles from Pelusium. Now *Tell es-Semut*. [7.]

MIGRON (Μιγρόν), near Saul's town of Gibeah (1 Sam. xiv. 2; Is. x. 28). Not known.

MILETUS and (incorrectly) MILETUM (Μίλητος), a city of Asia Minor, south of Ephesus, and on the coast, though now 10 miles inland (Acts xx. 15, 17; 2 Tim. iv. 20). Now *Palatia*. [21.]

MILLO (Μίλλο), in ancient Jerusalem (2 Sam. v. 9; 1 K. ix. 15, 24, xi. 27; 1 Chr. xi. 8; 2 Chr. xxxii. 5; perhaps also 2 K. xii. 20). Possibly the citadel, the *akra* or fortress on Mount Zion, but very doubtful.

MILLO, THE HOUSE OF (Μίλλο τοῦ οἴκου), Judg. ix. 6, 20. Perhaps a part of Shechem—the citadel.

MINNI (Μίνη), a kingdom on the E. border of the kingdom of Ararat, or Armenia (Jer. li. 27).

MINNITH (Μίνη), on the east of Jordan, probably between Heshbon and Rabbath-ammon (Judg. xi. 33). The same place is possibly alluded to in Ezek. xxvii. 17, but this is uncertain.

MIRHKAD, THE GATE (Μιρχάδη, Μιρχάδη, R.V. HAM-MIRHKAD), at Jerusalem, apparently a gate of the temple, on the north side (Neh. iii. 31). [26.]

MISGAB (Μισγάβ), in Moab (Jer. xlvi. 1; perhaps also Is. xxv. 12, though there rendered "high fort"). Possibly identical with Mizpeh of Moab.

MISHAL and MISHEAL (Μισχάλ), in Asher; allotted to the Gerahonite Levites (Josh. xix. 26, xxi. 30). Elsewhere Mashal. Not known. Perhaps in *Wády Mafshéh*.

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MISCHRAITES (מִשְׁרָאִתִּים), natives of a town colonized from Kirjath-jearim (1 Chr. ii. 53). Not known.

MISREPHOTH-MAIM (מִשְׁרָפֹתָה מַיִם), near Zidon (Josh. xi. 8, xiii. 6). Not known, but probably Zarephath, now Sarafend. [9.]

MITHCAH (מִתְחָה, R.V. MITHKAH), one of the encampments in the desert (Num. xxxii. 28, 29). Not known.

MITHNITE (מִתְחָה), native of an unknown place called Mithen (1 Chr. xi. 43).

MITYLENE (Μιτυλήνη), the chief town of Lesbos (Acts xx. 14, 15). Now Castro. [21.]

MIZAR, THE HILL (מִזָּרְהָה), apparently in the north part of the Transjordanic Holy Land (Ps. xlii. 6), but not known.

MIZPAH and **MIZPAH** (מִזְפָּה). 1. On Mount Gilead (Gen. xxxi. 49; Judg. x. 17, xi. 11, 34, xx. 1, 3, xxi. 1, 5, 8; 1 Macc. v. 35); also called Mizpeh-of-Gilead (Judg. xi. 29), and elsewhere probably Ramath-mizpeh and Ramoth-gilead. •Perhaps Sîf, but uncertain. [9.]

2. Mizpeh of Moab (1 Sam. xxii. 3). Not known. [9.]

3. The Land of Mizpeh (מִזְפָּה), somewhere in the north of the Holy Land (Josh. xi. 8), which is possibly identical with

4. The valley of Mizpeh (מִזְפָּה), Josh. xi. 8: which is perhaps the modern *Bukâ'a*, between the ranges of Lebanon and Anti-lebanon.

5. In the lowland of Judah (Josh. xv. 38). Not known.

6. In Benjamin (Josh. xviii. 26; 1 Sam. vii. 5-7, 11, 12, 16, x. 17; 1 K. xv. 22; 2 K. xxv. 23, 25; 2 Chr. xvi. 6; Neh. iii. 7, 15, 19; Jer. xi. 6, 8, 10, 12, 13, 15, xli. 1, 3, 6, 10, 14, 16; Hos. v. 1). Not known, but perhaps one of the summits of the ridge N. of Jerusalem. [9, 23.]

MIZRAIM (מִזְרָאִים), Egypt (Gen. x. 6, 13; 1 Chr. i. 8, 11), by which it is elsewhere rendered in the Authorized Version. [1, 7.]

MOAB (מוֹאָב), the well-known nation, the settled portion of the people of Lot. They resided on the East side of the Dead Sea (Gen. xix. 37; Exod. xv. 15; Num. xxi. 11, 13, 15, 26, 28, 29, xxii. 3, 4, 7, 8, 10, 14, 21, 36; xxiii. 6, 7, 17, xxiv. 17, xxv. 1, xxix. 4; Deut. ii. 8, 18; Josh. xxiv. 9; Judg. iii. 12, 14, 15, 17, 28-30; x. 6, xi. 17, 25; Ruth i. 4; 1 Sam. xii. 9, xiv. 47, xxii. 8, 4; 2 Sam. viii. 2, 12, xxii. 20; 1 K. xi. 7; 2 K. i. 1, iii. 4, 5, 7, 10, 13, 23, 26; 1 Chr. iv. 22, xi. 22, xviii. 2, 11; 2 Chr. x. 1, 16, 22, 23; Neh. xiii. 23; Ps. ix. 8, lxxix. 6, cviii. 9; Is. xi. 14, xv. 1, 2, 4, 5, 8, 9; vii. 2, 4, 6, 7, 11-14, xxv. 10; Jer. ix. 26, xxv. 21, xxvii. 3, xl. 11, xlvi. 1, 2, 4, 9, 11, 13, 15, 16, 18, 20, 23, 26, 28, 29, 31, 35, 36, 38-47; Ezek. xxv. 8, 9, 11; Dan. xi. 41; Amos ii. 1, 2; Mic. vi. 5; Zeph. ii. 8, 9; Judith i. 12, v. 2, 22, vii. 8). In the following passages in A.V. Moab is inaccurately rendered "the Moabites;" Gen. xix. 37; Num. xxii. 4; Deut. ii. 9; Judg. iii. 28; 2 Sam. viii. 2; 1 K. xi. 28; 2 K. iii. 18, 21, 22, 24, xiii. 20, xxiii. 13, xxiv. 2. [7, 9, 11.]

MOABITE, **MOABITES** (מוֹאָבִי, מוֹאָבִים), Deut. ii. 11, 29, xxiii. 8; 1 Chr. xi. 46, xviii. 2; Ezra ix. 1; Neh. xiii. 1; 1 Esdr. viii. 69. Also the passages quoted above.

MOABITESS, **MOABITE WOMAN** (מִזְבָּחָה), Ruth i. 22, ii. 2, 6, 21, iv. 5, 10; 1 K. xi. 1; 2 Chr. xxiv. 26.

In addition to the above, occur the following:—

THE LAND OF MOAB (מִזְרָאָה), Deut. i. 5, xxix. 1, xxxii. 49, xxxiv. 5, 6; Judg. xi. 15, 18; Jer. xlvi. 24, 83.

THE PLAINS OF MOAB (מִזְרָבָה), i.e. the portion of the Jordan valley belonging to M. (Num. xxii. 1, xxvi. 8, 63, xxxi. 12, xxxiii. 48, 50, xxxv. 1, xxxvi. 13; Deut. xxxiv. 1, 8; Josh. xiii. 32).

THE COUNTRY, OR FIELD, OF MOAB (מִזְרָבָה), i.e. the cultivated ground on the upland (Gen. xxxvi. 35; Num. xxi. 20; Ruth i. 1, 2, 6, 22, ii. 6, iv. 3; 1 Chr. i. 46, viii. 8).

MOCHMUR, THE BROOK (διελευπόρος Μοχμούρη), Judith vii. 18. Probably *Wâdy el-Ahmar*, near *Akrabâh*.

MODIN (Μοδίν or Μοδίνειμ), native place of the Maccabees (1 Macc. ii. 1, 15, 23, 70, ix. 19, xiii. 25, 30, xvi. 4; 2 Macc. xiii. 14). Now *Midieh*, 13 miles W. of Bethol.

MOLADAH (מוֹלָדָה), in the extreme south of Judah (Josh. xv. 26, xix. 2; 1 Chr. iv. 24; Neh. xi. 26). Perhaps *Tell el-Milh*. [9.]

MORABINTHE (מִרְאָבִתָּה), native of Moresheth (Jer. xxvi. 18; Mic. i. 1).

MOREH, THE PLAIN OF (מִרְאָבָה), i.e. the oak of M., and so in R.V., near Shechem (Gen. xii. 6; Deut. xi. 30). [7.]

MOREH, THE HILL OF (מִרְאָבָה), Judg. vii. 1. Possibly *Jebel ed-Dâhy*, or "little Hermon."

MORESHETH-GATH (מוֹלָדָה גָּתָה), in the lowland of Judah (Mic. i. 14). Not known.

MORIAH, THE LAND OF (מִרְאָבָה), generally identified with the district in which Mount Moriah lies, but perhaps near Shechem (Gen. xxii. 2).

MORIAH, MOUNT (מִרְאָבָה), the eminence on which Solomon built the Temple (2 Chr. iii. 1).

MORIANS' LAND, THE. In the Prayer-book the Hebrew *Cush* (A.V. *Ethiopia*) is thus rendered in Ps. lxviii. 31.

MOSERAH and **MOSEROTH** (מוֹסָרָה and מוֹסָרָות, R.V. *Moserah*), the scene of Aaron's death (Num. xxxiii. 30, 31; Deut. x. 6). Not known, but near Petra.

MOUNTAIN OF THE AMORITES (מִרְאָבָה), Deut. i. 19, 20. Now probably the "mountains of the Azazimeh," which rise abruptly from the *et-Tih* plateau at the extreme south end of Palestine.

MOZAH (מוֹזָה), in Benjamin (Josh. xviii. 26). Probably *Kulonieh*, 4 miles W. of Jerusalem, and identified by some authorities with the Emmaus of the New Testament.

MYNDUS (Μύνδος), 1 Macc. xv. 23. Now *Yemishlu*, on the coast of Asia Minor and W. of Halicarnassus (*Budrûm*).

MYRA (μύρα), Acts xxvii. 5. On the coast of Lycia, now *Dembre*. [21.]

MYSIA (Μυσία), Acts xxi. 7, 8. North-west district of Asia Minor. [21.]

N.

NAAMAH (נָאָמָה), in the lowland of Judah (Josh. xv. 41). Now probably *Nâanch*.

NAARAN (נָאָרָן), eastern limit of Ephraim (1 Chr. vii. 28). Probably identical with

NAARATH (נָאָרָת), i.e. Naarah, and so in R.V., on southern boundary of Ephraim (Josh. xvi. 7). Not known.

NABATHITES (אַנְבָּתִים), 1 Macc. v. 25, ix. 35. See *Nebaioth*.

NACHON'S THRESHING-FLOOR (נַחַן), 2 Sam. vi. 6. Elsewhere Chidon's. Not known.

NADABATHA (נָדָבָתָה), R.V. **NADABATH**, 1 Macc. ix. 37. Not known.

NAHALAL, **NAHALAL**, and **NAHALOL** (נָהָלָל, and נָהָלָל), in Zebulun; given to Merarite Levites (Josh. xix. 15, xxi. 35; Judg. i. 30). Now perhaps *Ain Mâhil*.

NAHALIEH (נָהָלִיאֵה), north of the Arnon, and not far from Pisgah (Num. xxi. 19). Perhaps the *Wâdy Zerka Mâatin*.

NAIN (נָאִן), Luke vii. 11. Now *Nein*, on the N.W. slopes of *Jebel ed-Dâhy*. [19, 20.]

NAIOTH (נָאִותָה), near Ramah (1 Sam. xix. 18, 19, 22, 23, xx. 1). Probably the dwelling of a school of prophets. Not known.

NAPHISH (נָפִישָׁה), Ishmaelite tribe (Gen. xxv. 15; 1 Chr. i. 31). Elsewhere *Nephish*. Not known.

NAPHTALI (נָפְתָּלִי), one of the tribes of Israel, whose territory lay between Asher, Zebulun, and the upper Jordan, and contained the mountain district of the *Betâl Bershârah*, and the plains of *Merj 'Ayûn* and the upper Jordan with the springs of *Bâniâs* and *Hasbeyn*. (Gen. xxx. 8, xxxv. 25, xlii. 24, xlix. 21; Exod. i. 4; Num. i. 15, 42, 43, ii. 29, vii. 78, x. 27, xiii. 14, xxvi. 48, 50, xxxiv. 28; Dout. xxvii. 13, xxiii. 23, xxxiv. 2; Josh. xix. 82, 39, xx. 7 ("Mount N."), xxi. 6, 32; Judg. i. 33, iv. 6, 10, v. 18, vi. 35, vii. 23; 1 K. iv. 15, vii. 14, xv. 20; 2 K. xv. 29; 1 Chr. ii. 2, vi. 62, 76, vii. 13, xii. 34, 40, xxvii. 19; 2 Chr. xvi. 4, xxxiv. 6; Ps. lxviii. 27; Is. ix. 1; Ezek. xlvi. 3, 4, 34.) Elsewhere *Nephthali* and *Nephthalim*. [9.]

NAPHTUIM (נָפְתָּעִים), a Mizraite people (Gen. x. 13; 1 Chr. i. 11). Not known.

NASOR, THE PLAIN OF (τὸ πεδίον Νασώρ), apparently between Kedesh and the Lake of Gennesareth (1 Macc. xi. 67). Doubtless the ancient *Hazor*. Now possibly the *Merj el-Hâlîrah*, west of the *Hâlîrah Lake*.

NAZARETH (Ναζαρέτ), Matt. ii. 23, iv. 13, xxi. 11, xxvi. 71; Mark i. 9, 24, x. 47, xiv. 67, xvi. 6; Luke i. 26, ii. 4, 39, 51, iv. 16, 34, xviii. 37 (δα Ναζαρέτος), xxiv. 19 (do.); John i. 45, 46, xviii. 5, 7, xix. 19; Acts ii. 22, iii. 6, iv. 10, vi. 14, x. 38, xxii. 8, xxvi. 9. Now *en-Nâsîrah*. [19, 20.]

NEAH (נְאָהָרָה), one of the landmarks on the boundary of Zebulun (Josh. xix. 13). Not known.

NEAPOLIS (Νεαπόλις), the place where St. Paul first landed in Europe (Acts xvi. 11). The port of Philippi. Now *Kavalla*.

NEBAIOTH (נָבָאִותָה), the chief and oldest of the Ishmaelite tribes (Gen. xxv. 18, xxviii. 9, xxxvi. 3; 1 Chr. i. 29; Is. ix. 7). Elsewhere *Nabathites*. [18.]

NEBALLAT (נָבָלָתָה), apparently in Benjamin (Neh. xi. 34). Now probably *Bett Nebâla*.

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NEBO MOUNT (נָבוֹ), in Moab, facing Jericho (Deut. xxxii. 49, xxxiv. 1). Now *Jebel Neba*.

NEBO (נָבוֹ). 1. East of the Jordan, in Reuben (Num. xxxii. 3, 38, xxxiii. 47; 1 Chr. v. 8; Is. xv. 2; Jer. xlvi. 1, 22). Not known.

2. In Benjamin (Ezra ii. 29, x. 43; Neh. vii. 33). Possibly *Beit Nuba*.

NEHELEMITE (נְהַלְמִתִּי), Jer. xxix. 24, 31, 32. Not known.

NEIEL (נְיַעַל), on the boundary of Asher (Josh. xix. 27). Perhaps *Khurbet Y'anin*; but doubtful.

NEKEH (נְקֵה), on the boundary of Naphtali (Josh. xix. 33). Should possibly be joined to preceding name, *Adami*, as in R.V. Now possibly *Khurbet Seiydah*, W. of Sea of Galilee.

NEPHIS (Νεφίς, R.V. Niphis), 1 Esdr. v. 21. Possibly a corruption of Magbish.

NEPHISH (נְפִישׁ, R.V. Naphish), 1 Chr. v. 19. Incorrectly for Naphish.

NEPHTHALI and NEPHTHALIM (Νεφθαλείμ, R.V. NAPHTALI), variations of the name Naphtali (Tob. i. 1, 2, 4, 5, vii. 3; Matt. iv. 13, 15; Rev. vii. 6).

NEPHITOAH, THE WATER OF (נְפִתּוֹהַ), on the boundary between Judah and Benjamin (Josh. xv. 9, xviii. 15). Now probably 'Ain 'Atan, but possibly 'Ain *Lista*, 2½ miles N.W. of Jerusalem. [23.]

NETORAH (נְטוֹרָה), apparently in Judah, and near Bethlehem (Ezra ii. 22; Neh. vii. 26; 1 Esdr. v. 18, but existing much earlier than this date; see 2 Sam. xxii. 28, 29; 2 K. xxv. 23; 1 Chr. ii. 54, ix. 16, xi. 30, xxvii. 13, 15; Jer. xl. 8). Perhaps *Khurbet Umm Toba*, or *Beit Nettif*. [23.]

NEZIB (נְזִיבָה), in the lowland of Judah (Josh. xv. 43). Now *Beit Nusib*, 5 miles from *Beit Jibrin*. [9.]

NESHAN (נְשָׁןָה), in the "wilderness" of Judah, possibly on or near the shore of the Dead Sea (Josh. xv. 62). Not known.

NICOPOLIS (Νικόπολις), Tit. iii. 12. Probably, though not certainly, *Paleopatraea*, W. of the bay of Actium. [21.]

NILE, THE, occurs in the Bible under the following names:—

1. SHICOR (שִׁכּוֹר), Is. xxiii. 3; Jer. ii. 18. See Shihor and Sihor.

2. YEON (יְהֹן), Gen. xli. 1, 2, 3, 17; Exod. i. 22, ii. 3, 5, iv. 9, vii. 15, 17, 18, 20, 21, 24, 25, viii. 3, 9, 11, viii. 5; Is. xxiii. 3, 10; Jer. xlvi. 7, 8; Ezek. xxix. 3, 9; Amos viii. 8, ix. 5; Zech. x. 11.

3. RIVER OF EGYPT (נְהַרְתָּה), Gen. xv. 18. The eastern arm of the Nile, or more probably the *Wady el-Arish*.

4. RIVERS OF CUSH (נְהַרְתָּה), Is. xviii. 1.

NIMRAH (נִמְרָה), east of Jordan (Num. xxxii. 3). Probably identical with Beth-nimrah, and now *Tell Nimrin*. [9.]

NIMRIM, THE WATERS OF (נִמְרִים), in Moab (Is. xv. 6; Jer. xlvi. 34). Either the springs near Beth-nimrah or those in *Wady Nameirah* near the S. end of the Dead Sea.

NINEVEH (נִינְוֵה), capital of Assyria (Gen. x. 11, 12; 2 K. xix. 36; Is. xxxvii. 37; Jonah i. 2, iii. 2-7, iv. 11; Nah. i. 1, ii. 8, iii. 7; Zeph. ii. 13; Matt. xi. 41). At *Kuyunjik*, on the Tigris, opposite *Mosul*. In Luke xi. 32, men of Nineve (R.V. Nineveh). [18.]

NO (נוּ), in Egypt (Jer. xlvi. 25; Ezek. xxx. 14, 15, 16; Nah. iii. 8; in the last passage "populous No" should be "No-Amon, as in R.V. נָמָן נָמָן"). Thebes.

NOB (נוֹבָה), priests' city, in sight of Jerusalem (1 Sam. xxi. 1, xxii. 9, 11, 19; Neh. xi. 32; Is. x. 32). Not known.

NOBAH (נוֹבָה), a name at one time borne by Kenath (Num. xxxii. 42; Judg. viii. 11).

NO'DAB (נוֹדָבָה), an Ishmaelite or Hagarite tribe (1 Chr. v. 19).

NO'R (נוֹרָה), in Egypt (Is. xix. 13; Jer. ii. 16, xliv. 1, xlvi. 14, 19; Ezek. xxx. 13, 16). Elsewhere Memphis, now *Mitrahenny*. [18.]

NOPHAN (נוֹפָהָן), Num. xxi. 30. Probably near Heshbon; but not known.

O.

OBAL (וּבָאָלָה), a tribe of Joktanite Arabs (Gen. x. 28). Elsewhere Ebal. Not known.

OBOTH (וּבָתָה), one of the sites of encampment, east of Moab (Num. xxi. 10, 11, xxxiii. 43, 44). Not known.

OCINA ('Οκεινά), Judith ii. 28. Perhaps a corruption of Acco, now 'Akka.

ODOLLAM ('Οδολλάμ, R.V. ADULLAM), 2 Macc. xi. 38. Elsewhere Adullam. Now 'Aid el-Ma'a.

OLIVES, THE MOUNT OF (מַגְדָּלָה רַאֲשָׁה; τὸν ἄλσον), Zech. xiv. 4; Matt. xxi. 1, xxiv. 3, xxvi. 30; Mark xi. 1, xii. 3, xiv. 26; Luke xix. 37, xxii. 39; John viii. 1. Also τὸν ἄλσον καλούμενον ἄλσαν (i.e. Elaison) in Luke xix. 29, xxi. 37. Elsewhere "the mount" (Neh. viii. 15): "the mount facing Jerusalem" (1 K. xi. 7): "the mount which is on the east side of the city" (Ezek. xi. 23), and Olivet. Now *Jebel et-Tor*. [27.]

OLIVET, THE MOUNT CALLED (ἄρρον τοῦ καλουμένου ἄλσαν, i.e. Elaison), Acts i. 12. In 2 Sam. xv. 30, the words, accurately rendered, are "the ascent of the olives" (מַגְדָּלָה תַּלְתָּה).

ON (וּן, ὄν), in Egypt (Gen. xli. 45, 50, xlvi. 20). The later Heliopolis. Now about 10 miles N.E. of Cairo. Elsewhere Both-shemesh and Aven. [7.]

ONO (וּנוֹ), in Benjamin (1 Chr. viii. 12; Ezra ii. 33; Neh. vi. 2, vii. 37, xi. 35). Elsewhere Onus. Now *Kefr 'Ana*, 5 miles N. of Lydda.

ONUS ('Ονούς), the Greek form of Ono (1 Esdr. v. 22).

OPHEL (וּפְהָלָה), a part of Jerusalem, probably south of Temple (2 Chr. xxvii. 8, xxxii. 14; Neh. iii. 26, 27, xi. 21).

OPHIR (וּפְהָרָה), Gen. x. 29; 1 K. ix. 28, x. 11, xxii. 48; 1 Chr. i. 23, xxix. 4; 2 Chr. viii. 18, ix. 10; Job xxii. 24, xxviii. 16; Ps. xlv. 9; Is. xiii. 12; Tob. xiii. 17; Eccles. vii. 18. Probably in Southern Arabia; but not known.

OPHNI (וּפְנִי, i.e. the Ophnite), in Benjamin (Josh. xviii. 24). Afterwards probably Gophna, and now *Jufna*, north of Bethel.

OPHRAH (וּפְרָהָה). 1. In Benjamin (Josh. xviii. 23; 1 Sam. xii. 17). Elsewhere, perhaps, Ephraim, Ephraim, and Apheroma. Now probably *et-Tat'yibeh*. [9.]

2. In Manasseh, native place of Gideon (Judg. vi. 11, 24, viii. 27, 32, ix. 5). Not known, but perhaps *Ferata*.

OREB (OREB), 2 Esdr. ii. 33. Mount Horeb, as in R.V.

OREB, THE ROCK (כָּבֵד רַעַם), Judg. vii. 25; Is. x. 26. Not known.

P.

PADAN (פָּדָן), Gen. xlvi. 7; and

PADAN-ARAM (פָּדָן-עֲרָם, R.V. PADDAN-A.), Mesopotamia, or perhaps the flat country round Haran (Gen. xxv. 20, xxviii. 2, 5, 6, 7, xxxi. 18, xxxiii. 18, xxxv. 9, 26, xlvi. 15). [6.]

PAI (פָּי), 1 Chr. i. 50. Elsewhere Pau.

PALESTINA and PALESTINE (פָּלֶשְׁתִּין, i.e. *Pelasheth*), Exod. xv. 4; Is. xiv. 29, 31; Joel iii. 4. Not the Holy Land, as at present, but "Philistia," the country of the Philistines, the southern portion of the great maritime plain. [18.]

PAMPHYLIA (Παμφυλία), a district on the south coast of Asia Minor, between Lycia and Cilicia (1 Macc. xv. 23; Acts ii. 10, xiii. 18, xiv. 24, xv. 38, xxvii. 5). [21.]

PAPHOS (Πάφος), a town at the west end of Cyprus (Acts xiii. 6). Now *Bufo*. [21.]

PARAH (פָּרָהָה), in Benjamin (Josh. xviii. 23). Now *Khurbet Fárah*.

PARAN (פָּרָן), Gen. xxi. 21; Num. x. 12, xii. 16, xiii. 3, 26; Deut. i. 1; 1 Sam. xxv. 1; 1 K. xi. 18. Probably identical with the desert of *el-Tih*, S. of Palestine and W. of *Wady el-Arish*. "Mount" Paran (Deut. xxxiii. 2; Hab. iii. 3) not known. [7.]

PARBAR (פָּרָבָרָה), 1 Chr. xxvi. 18, a place in Jerusalem, on the west side of the temple enclosure.

PARTHIA (Πάρθοι), Acts ii. 9. Parthia, i.e. the Parthian Empire, extended from the Tigris to India, and from the Indian Ocean to the desert of *Khiva*. [15, 16.]

PARYAIM (פָּרָיָהִים), 2 Chr. iii. 16. Not known. Perhaps the same place as Ophir.

PAS-DAIMMIM (פָּסְדָּאִים), another form of Ephes-dammim (1 Chr. xi. 13).

PATARA (Πάταρα), a Lycian city (Acts xxi. 1), a little E. of the mouth of the Xanthus.

PATHROS (פָּתְרָהָה), part of Upper Egypt, possibly about Thebes (Is. xi. 11; Jer. xliv. 1, 15; Ezek. xxix. 14, xxx. 14). The Pathrusim, or people of Pathros, are mentioned Gen. x. 14; 1 Chr. i. 12. [1.]

PATMOS (Πάτμος), the island to which St. John was banished (Rev. i. 9). In the Aegean, near Samos: now *Patino*. [24.]

PAU (פָּעָה), apparently in Edom (Gen. xxxvi. 39). Elsewhere Pai. Not known.

PELETHITES, THE (פְּלְתִּיתִים), with the Chethites, formed David's body-guard (2 Sam. viii. 18, xv. 18, xx. 7, 23; 1 K. i. 38, 44; 1 Chr. xviii. 17).

PENIEL (פְּנַיְּלָה), Gen. xxxii. 30; and

PENUEL (פְּנַעַל), Gen. xxxii. 31; Judg. viii. 8, 9, 17; 1 K. xii. 25; between the Jabbok and Succoth. Not known.

PEOR (פְּאֹר, i.e. the Peor), a mountain in Moab (Num. xxiii. 28). Not known.

PERAZIM, MOUNT (כְּרָזִים גַּן), Is. xxviii. 21. Elsewhere probably Baal-Porazim.

PEREZ-UZZA, and P.-UZZAH (פְּרֵז עָזָה, and פְּרֵז עָזָה), 1 Chr. xiii. 11; 2 Sam. vi. 8. Elsewhere Nachon's threshing-floor. Not known.

PERGA (Πέργη), in Pamphylia (Acts xiii. 13, 14, xiv. 25). Now *Murtana*. [21.]

PERGAMOS (τὸν Πέργαμον, R.V. PERGAMUM), in Mysia (Rev. i. 11, ii. 12). Now *Bergama*. [21.]

PERIZZITES, THE (פְּרִזְזִים), one of the original inhabitants of the Holy Land, probably a rustic tribe dwelling in villages (Gen. xiii. 7, xxxiv. 30; Josh. xi. 3, xii. 8, xvii. 15; Judg. i. 4, 5; 1 K. ix. 20; 2 Chr. viii. 7; also Gen. xv. 20; Exod. iii. 8, 17, xiii. 23, xxxiii. 2, xxxiv. 11; Deut. vii. 1, xx. 17; Josh. iii. 10, ix. 1, xxiv. 11; Judg. iii. 5; Ezra ix. 1; Neh. ix. 8). Elsewhere Phœsites and Phœremites.

PERSEPOLIS (Περσέπολις), 2 Macc. ix. 2. Now *Takht-i Jamshid*. [15.]

PERSIA (Պարս, *Paras*), 2 Chr. xxxvi. 20, 22, 23; Ezra i. 1, 2, 8, iii. 7, iv. 3, 5, 7, 24, vi. 14, vii. 1, ix. 9; Esth. i. 3, 14, 18, x. 2; Ezek. xxvii. 10, xxxviii. 5; Dan. viii. 20, x. 1, 13, 20, xi. 2; 1 Esdr. iii. 1, 9, 14, vi. 6, vii. 4, viii. 80; Judith i. 7; Bel. 1; 1 Macc. iii. 31, vi. 1, 5, 56; 2 Macc. i. 12, 19, 20, 33, ix. 1, 21. [15, 16.]

PETHOR (פְּתוֹר), Num. xxii. 5; Deut. xxviii. 4. The Assyrian *Pitru*, W. of the Euphrates and near Carchemish. Not known.

PHARATHONI (Φαραθών, R.V. PHARATHON), 1 Macc. ix. 50. Not known.

PHARPAR (Փարպ), river of Damascus (2 K. v. 12). Probably the *Nahr Taúra*, a branch of the *Barada*. [9.]

PHASELIS (Փասղլիս), on the confines of Lycia and Pamphylia (1 Macc. xv. 23). Now *Tekir-ova*.

PHENICE. 1. (Փունիկ, R.V. PHENICIA), the accurate form of Phoenicia (1 Esdr. ii. 17, 24, 25, 27, iv. 48, vi. 3, 7, 27, 29, vii. 1, viii. 19, 23, 67; 2 Macc. iii. 5, 8, iv. 4, 22, viii. 8, x. 11; Acts xi. 19, xv. 3). 2. (Փունիկ, R.V. PHENIX), a harbour on south coast of Crete (Acts xxviii. 12). Now probably *Lutro*. [21.]

PHENICIA (Փունիք, R.V. PHENICIA), the maritime portion of the north of the Holy Land, containing Tyre and Sidon. The limits are variously stated by different writers (Acts xxi. 2). Elsewhere Phenice. [21.]

PHERESITES and PHEREZITES (Փերէչիտ), the Greek form of Perizzites (1 Esdr. viii. 69; 2 Esdr. i. 21; Judith v. 16).

PHILADELPHIA (ῆ Φιλαδέλφεια), a city on the confines of Lydia and Phrygia (Rev. i. 11, iii. 7). Now *Ala-shehr*. [21.]

PHILIPPI (Փիլիպոս), a city of Macedonia (Acts xvi. 12, xx. 6; 1 Thess. ii. 2). It has no modern name; but is near *Bereketli*. [21.]

PHILISTIA (Փիլիստիա), Ps. ix. 8, lxxxvii. 4, cviii. 9. The original is the same word which is rendered Palestine, and both appear to mean the south part of the maritime plain of Syria. Elsewhere Palestine. In Ps. lxxxiii. 7, Philistines; R.V. "Philistia."

PHILISTIM (Փիլիստին), Gen. x. 14; and

PHILISTINES (Փիլիստին), the people who inhabited the district of Palestine or Philistia (Gen. xxi. 32, 34, xxvi. 1, 8, 14, 15, 18; Ex. xiii. 17, xxiii. 31; Josh. xiii. 2, 3; Judg. iii. 3, 31, x. 7, 11, xii. 1, 5, xiv. 1-4, xv. 3, 5, 6, 9, 11, 12, 14, 20, xv. 5, 8, 9, 12, 14, 18, 20, 21, 23, 27, 28, 30; 1 Sam. iv. 1-3, 6, 7, 9, 10, 17, v. 1, 2, 8, 11, vi. 1, 2, 4, 12, 16-18, vii. 3, 7, 8, 10, 11, 13, 14, 16, x. 5, xii. 9, xiii. 3, 4, 5, 11, 12, 16, 17, 19, 20, 23, xiv. 1, 4, 11, 19, 21, 22, 30, 31, 36, 37, 46, 47, 52, xvii. 1-4, 8, 10, 11, 19, 21, 23, 26, 32, 33, 36, 37, 40-46, 48-55, 57, xviii. 6, 17, 21, 25, 27, 30, xix. 5, 8, xxi. 9, xxii. 10, xxiii. 1-5, 27, 28, xxiv. 1, xxvii. 1, 7, 11, xxviii. 1, 4, 5, 15, 19, xxix. 1-4, 7, 9, 11, xxx. 16, xxxi. 1, 2, 7, 8, 9, 11; 2 Sam. i. 20, iii. 14, 18, v. 17-19, 22, 24, 25, viii. 1, 12, xix. 9, xxi. 12, 15, 17-19, xxiii. 9-14, 16; 1 K. iv. 21, xv. 27, xvi. 15; 2 K. viii. 2, 3, xviii. 8; 1 Chr. i. 12, x. 1, 2, 7-9, 11, xi. 13, 16, 18, xii. 19, xiv. 8-10, 13, 15, 16, xviii. 1, 11, xix. 4, 5, 2 Chr. ix. 26, xvii. 11, xxi. 16, xxvi. 6, 7, xxviii. 18; Ps. lvi. tit., lxxxiii. 7; Is. ii. 6, ix. 12, xi. 14; Jer. xxv. 20, xlvi. 1, 4; Ezek. xvi. 27, 57, xxv. 15, 16; Amos i. 8, vi. 2, ix. 7; Obad. 19; Zeph. i. 5; Zech. ix. 6; 2 Esdr. i. 21; Eccl. xlii. 18, xlvi. 7, 1, 26; 1 Macc. iii. 24, 41, v. 66, 68). [7, 9.]

PHISON (Փիսոն), the Greek form of Pison (Eccles. xxiv. 25).

PHRYGIA (Փրուլիա), in Asia Minor (Acts ii. 10, xvi. 6, xviii. 23). [21.]

PHRYGIAN (Փրուլ), 2 Macc. v. 22.

PHUD (Փուծ, R.V. PUT), another form of Phut (Judith ii. 23).

PHUT (Փուծ), Gen. x. 6; Ezek. xxvii. 10. Elsewhere more accurately Put, and so in R.V.; the modern Libya; also Phutud. [1, 18.]

PI-BESETH (פִּי־בֵּשֶׁת), a city of Egypt (Ezek. xxx. 17); the Greek Bubastis, and now *Tell Basta*, in Lower Egypt.

PI-NAHROTH (פִּי־נָהָרָת), Exod. xiv. 2, 9; Num. xxxiii. 7, 8. Not known.

PIRA (οἱ ἐκ Πειρᾶς, R.V. CAPIRA), 1 Esdr. v. 19. Elsewhere Caphira and Chephirah.

PIRATHON (פִּירָתָה), in Ephraim (Judg. xii. 15). Now *Fer'ata*, 6, or *Fer'ón*, 14, miles W. of *Náblus*.

PIRATHONITE (פִּירָתָהִט), Judg. xii. 13, 15; 2 Sam. xxiii. 30; 1 Chr. xi. 31, xxvii. 14.

PISGAH (Փաշար), a mountain on the east of Jordan (Num. xxi. 20, xxiii. 14; Deut. iii. 27, iv. 49, xxxiv. 1). Now possibly *Rás Sidyab*.

PISIDIA (Πισιδία), in Asia Minor, north of Pamphylia, but of variable limits (Acts xiii. 14, xiv. 24).

PISON (Փիսոն, R.V. PISHON), a river. One of the four "heads" flowing out of Eden (Gen. ii. 11). Not known.

PITHOM (Փիթոն), Exod. i. 11. Now *Tell el-Mukhutah*, on the Ismailia-Cairo Rail-way.

PONTUS (Պոնտոս), a large territory, in the north of Asia Minor, extending along the shore of the Black Sea (Acts ii. 9, xviii. 2; 1 Pet. i. 1).

POTTER'S FIELD, THE (δὲ ἀγρὸς τοῦ κεραμέως), Matt. xxvii. 7, 10. At Jerusalem. See *Aoldana*.

PRÆTORIUM (πρατηρίον, R.V. PALACE), the head-quarters of the Roman Governor at Jerusalem (Mark xv. 16). The same Greek word is rendered, in A.V., "common hall" (Matt. xxvii. 27); "hall of judgment," or "judgment-hall" (John xviii. 28, 33, xix. 9; Acts xxiii. 35); and "palace" (Phil. i. 13).

PTOLEMAIS (Πτολεμαῖς), a name given by the Ptolemios to the old city of Aceho, the modern *Acre* (1 Macc. v. 15, 22, 55, x. 1, 39, 56-58, 60, xi. 22, 24, xii. 45, 48, xiii. 12; 2 Macc. xii. 21, 25; Acts xxi. 13). [13, 19, 21.]

PUL (Պուլ), Is. lxvi. 19. Perhaps an ancient corruption of Put, or Libya.

PUNON (Պոն), one of the halting-places in the Wilderness (Num. xxxiii. 42, 43). Not known.

PUT (Պուտ), a Hamite people, inhabiting Libya, in the north of Africa (1 Chr. i. 8; Nah. iii. 9). Elsewhere Phut, Phud, Libya. [1, 18.]

PUTEOULI (Ποτίολοι), Acts xxviii. 13, on the west coast of Italy, south of Rome. Now *Pozzuoli*. [21.]

R.

RAAMAH (Ռամա), probably on the Persian Gulf; but doubtful (Gen. x. 7; 1 Chr. i. 9; Ezek. xxvii. 22).

RAAMSES (Ռամս), Exod. i. 11. Elsewhere Ramesses.

RABBAH (Ռաբա), 'Paßbāθ; ՚ Paßbā: *Rabba*. 1. Elsewhere Rabbath of the Ammonites; now *Ammádn*, in Eastern Palestine (Josh. xiii. 25; 2 Sam. xi. 1, xii. 27, 29; 1 Chr. xx. 1; Jer. xlii. 3; Ezek. xxv. 5; Amos i. 14).

2. (Ռաբբ), in Judah (Josh. xv. 60). Now perhaps *Khurbet Kulba*.

RABBATH, OR RABBAH OF THE AMMONITES, OR OF THE CHILDREN OF AMMON (רְבָבָת בָּנֵי אַמּוֹן), Deut. iii. 11; 2 Sam. xii. 26, xvii. 27; Jer. xlii. 2; Ezek. xxi. 20.

RABBITH (Ռաբբ), in Issachar (Josh. xix. 20). Now possibly *Rába*.

RACHAL (Ռաշալ, R.V. RACAL), 1 Sam. xxx. 29. Not known.

RAGAU (Պայան, *Ragau*), Judith i. 5, 15. Elsewhere probably.

RAGES (Պայն, 'Páyos, 'Páyav), Tob. i. 14, iv. 1, 20, v. 5, vi. 9, 12, ix. 2. A city in North-Eastern Media. Now *Rhey*, about 5 miles S.E. of *Tehrán*.

RAHAB (Ռաբ), Ps. lxxxvii. 4, lxxxix. 10; Is. lii. 9. Also Job xxvi. 12; Is. xxx. 7, in R.V. only. A poetical name for Egypt.

RAKKATH (Ռաքա), Josh. xix. 35. In Naphtali. Not known; but perhaps the old name of *Tiberias*.

RAKKON (Ռաքոն), Josh. xix. 46. In Dan. Now possibly *Tell er-Rukkeit*.

INDEX.

RAMA (Ραμά, R.V. RAMAH), Matt. ii. 18. The Greek form of Ramah, No. 1.

RAMAH (רָמָה). 1. In Benjamin, now *er-Rām* (Josh. xviii. 25; Judg. iv. 5, xix. 13; 1 Sam. xxii. 6; 1 K. xv. 17, 21, 22; 2 Chr. xvi. 1, 5, 6; Ezra ii. 26; Neh. vii. 30, xi. 33; Is. x. 29; Jer. xxxi. 15, xl. 1; Hos. v. 8). See Cirama.

2. In Asher (Josh. xix. 28, xxi. 31; 1 Chr. vi. 75). Not known.

3. Also in Asher (Josh. xix. 30; Judg. i. 31). Not known.

REHOBOTH (רְחֹבֶת), a well (Gen. xxvi. 22). Now possibly *er-Ruhibeh*, S. of Beer-sheba.

REHOBOTH, THE CITY (רְחֹבֶת עֵיר, R.V. RIBOTH), Gen. x. 11. Not known, but perhaps a suburb of Nineveh.

REHOBOTH BY THE RIVER (רְחֹבֶת הַרְּחֵבָה), Gen. xxxvi. 37; 1 Chr. i. 48. Not known, but possibly *Kaer er-Rahabeh*, on the right bank of the Euphrates below *Mageddin*.

REKEM (רְקֵם), in Benjamin. Not known. Josh. xviii. 27.

REMETH (רְמֵת), in Issachar (Josh. xix. 21). Possibly elsewhere Ramoth, now *er-Rāmeh*; but uncertain.

REMMON (רְמָם, R.V. RIMMON), in Simeon (Josh. xix. 7). See Rimmon.

REMMON-METHOAR (רְמָם מְתֹאָר, R.V. RIMMON-M.), in Zebulun (Josh. xix. 13). Now *Rummāneh*.

REPHAIM, THE VALLEY OF (מִקְנֵת רְפָיִם), 2 Sam. v. 18, 22, xxiii. 13; 1 Chr. xi. 15, xiv. 9; Is. xvii. 5. In Josh. xv. 8, xviii. 16 (A.V.), VALLEY OF THE GIANTS. The broad valley south of Jerusalem, on the way to Bethlehem.

REPHIDIM (רְפִידִים), Exod. xvii. 1, 8, xix. 2; Num. xxxiii. 14, 15. Not known, but perhaps near *Feirān*, in the Peninsula of Sinai.

RESEN (רְסֵן), Gen. x. 12. Not known, but probably near *Selamiyeh*.

REUBEN (רְאוּבֵן), one of the tribes that had its allotment east of Jordan. Its territory lay between Moab and Gad, in "the Mishor," now the *Belka* (Gen. xxix. 32, xxx. 14, xxxv. 22, 23, xxxvii. 22, 29, xlii. 22, 37, xlvi. 8, 9, xlviii. 5, lxx. 3; Exod. i. 2, vi. 14; Num. i. 5, 20, 21, ii. 10, 16, vii. 30, x. 18, xiii. 4, xvi. 1, xxvi. 5, xxxii. 1, 2, 6, 25, 29, 31, 33, 37, xxxiv. 14; Dout. xi. 6, xxvii. 13, xxxiii. 6; Josh. iv. 12, xiii. 15, 23, xv. 6, xvi. 7, 17, xx. 8, xxi. 7, 36, xxii. 9-11, 13, 15, 21, 25, 30-34; Judg. v. 15, 16; 1 Chr. ii. 1, v. 1, 3, 18, vi. 63, 78; Ezok. xlvi. 6, 7, 31; Rev. vii. 5).

REUBENITES (רְאוּבִנִים), Num. xxvi. 7; Dout. iii. 12, 16, iv. 43, xxix. 8; Josh. i. 12, xii. 6, xxi. 8, xxii. 1; 2 K. x. 33; 1 Chr. v. 6, 26, xi. 42, xii. 37, xxvi. 32, xxvii. 16.

REZEKH (רְזֵחַ), in Mesopotamia (2 Kings xix. 12; Is. xxxvii. 12). Probably west of Euphrates in N. Syria.

RHEGIUM (Ρήγιον), Acts xxviii. 13. Now *Reggio* at the S. entrance to the Straits of Messina.

RHODES AND RHODUS (Ρόδος), Acts xxi. 1; 1 Macc. xv. 23. The well-known island in the Mediterranean. [21.]

RIBLAH. 1. (רִבְלָה), on the eastern boundary of the Holy Land (Num. xxxiv. 11). Probably, but not certainly, the same as

2. (רִבְלָה and רִבְלָה), in the land of Hamath (2 K. xxiii. 33, xxv. 6, 20, 21; Jer. xxxix. 5, 6, li. 9, 10, 26, 27). Now *Riblah*, on the Orontes, 35 miles N.E. of *Baalbek*. Elsewhere perhaps called *Diblah*. [11.]

RIMMON. 1. (רִמְמָה, i.e. Rimmono, and so in R.V.), in Zebulun, allotted to Merarite Levites (1 Chr. vi. 77). Probably identical with Remmon-methoar, and possibly with Dinnah. Now *Rummāneh*.

2. (רִמְמָה), in S. of Judah and Simeon (Josh. xv. 32; 1 Chr. iv. 32; Zech. xiv. 10. Elsewhere Remmon. Not known, but perhaps En-rimmon (Neh. xi. 29).

RIMMON-PAREZ (רִמְמָה פָּרֵץ, R.V. R-PAREZ), one of the stations in the Wilderness (Num. xxxii. 19, 20). Not known.

RIMMON, THE ROCK (רִמְמָה עַל), in the pasture-land of Benjamin (Judg. xx. 45, 47, xxi. 13), now *Rummān*. [9, 23.]

RIPHATH (רִפְתָּח), Gen. x. 3; 1 Chr. i. 6. Possibly Paphlagonia.

RISSAH (רִשָּׁה), one of the stations in the Wilderness (Num. xxxiii. 21, 22). Not known.

RITHMAH (רִתְמָה), one of the stations in the Wilderness (Num. xxxiii. 18, 19). Not known.

RIVER OF EGYPT. 1. (נִיר כָּנָרִים), Gen. xv. 18. Perhaps the easternmost branch of the Nile, but probably *Wādī el-Aris*.

2. (נִיר, R.V. BROOK OF E.), Num. xxxiv. 5; Josh. xv. 4, 47; 1 K. viii. 65; 2 K. xxiv. 7; Is. xxvii. 12; Judith i. 9. In Ezok. xlvi. 19, xlviii. 28, it is simply the "river" (R.V. "brook"). Now *Wādī el-Aris*. [7.]

ROGELIM (רָגְלִים), east of Jordan, in Gilad (2 Sam. xvii. 27, xix. 31). Not known.

ROME (Ρωμη), 1 Macc. i. 10, vii. 1, viii. 17, 19, xii. 1, 3, xiv. 16, 24, xv. 15; 2 Macc. iv. 11; Acts ii. 10, xviii. 2, xix. 21, xxii. 11, xxviii. 14, 16; Rom. i. 7, 15; 2 Tim. i. 17. [21.]

ROSH (רָשָׁה), in A.V. "chief" (Ezek. xxxviii. 2, 3, xxxix. 1). Perhaps the Russian tribes. [18.]

RUMAH (רָמָה), 2 K. xxiii. 36. Not known.

S.

SABEANS (סָבָאִים, סָבָאִים, סָבָאִים), the people of Sheba (Job i. 15; Is. xlv. 14; Ezek. xxiii. 42; Joel iii. 8). [18.]

SABA (סָבָאָה), 1 Chr. i. 9; and

SABTAH (סָבָתָה), Gen. x. 7, a Cushite people, probably residing on the south coast of Arabia. [1.]

SABTECHA AND SABTECHAN (סָבָתְּכָה), Gen. x. 7; 1 Chr. i. 9, a Cushite people, whose residence is not known. [1.]

SALAMIS (Σαλαμίς), Acts xiii. 5, a city at the eastern end of Cyprus, near *Famagusta*. [21.]

SALCAH AND SALCHAH (סָלָחָה, R.V. SALECAH), the extreme eastern limit of Bashan, and of the tribe of Gad (Deut. iii. 10; Josh. xii. 5, xiii. 11; 1 Chr. v. 11). Now *Salkhad*. [9.]

SALEM (סָלֵם, Σαλήμ). 1. Gen. xiv. 18; Heb. vii. 1, 2. Probably Jerusalem, but doubtful.

2. Ps. lxxvi. 2, a poetical abbreviation of Jerusalem.

SALEM, THE VALLEY OF (τὸν αὐλῶνα Σαλήμ), Judith iv. 4. Probably the plain where the Bethshean-Shechem road left the Jordan valley.

SALIM (Σαλείμ), John iii. 28. Probably *Sheikh Salim*, on *Tell Ridgah*, near the Jordan, S. of *Betidn*. [10.]

SALEM (Σαλέμ), i.e. Zalmon, and so in R.V., Ps. lxviii. 14. Not known, but possibly in Bashan.

SALMONE (Σαλμόνη), Acts xxvii. 7. The east point of the island of Crete, now Cape *Sidero*. [21.]

SALT, CITY OF (טְּלֵת תְּלֵת), in the wilderness of Judah (Josh. xv. 62). Possibly near Engodi; at any rate not far from the Dead Sea.

SALT SEA. See *See, the Salt*.

SALT, VALLEY OF (טְּלֵת תְּלֵת), 2 Sam. viii. 13; 2 K. xiv. 7; 1 Chr. xviii. 12; 2 Chr. xxv. 11; Ps. ix. tit. Not known.

SAMARIA (Σαμάρια, i.e. Shomeron: Σαμάρεια), the capital of the northern kingdom (1 K. xiii. 32, xvi. 24, 28, 29, 32, xvii. 2, xx. 1, 10, 17, 34, 43, xxi. 1, 18, xxii. 10, 37, 38, 51; 2 K. i. 2, 3, ii. 25, iii. 1, 6, v. 3, vi. 19, 20, 24, 25, vii. 1, 18, x. 1, 12, 17, 35, 36, xiii. 1, 6, 9, 10, 13, xiv. 14, 16, 23, xv. 8, 13, 14, 17, 23, 25, 27, xvii. 1, 5, 6, 21, 26, 28, xviii. 9, 10, 34, xxi. 13, xxii. 18, 19; 2 Chr. xviii. 2, 9, xxii. 9, xxv. 13, 24, xxviii. 8, 9, 15; Ezra iv. 10, 17; Neh. iv. 2; Is. vii. 9, viii. 4, ix. 9, x. 10, 11, xxxvi. 19; Jer. xxii. 13, xxxi. 5, xli. 5; Ezek. vi. 46, 51, 53, 55, xxxiii. 4, 33; Hos. vii. 1, viii. 5, 6, x. 5, 7, xii. 16; Amos 9, 12, iv. 1, vi. 1, viii. 14; Obad. 19; Mic. i. 1, 5, 6; 1 Esdr. ii. 16, 25; Judith i. 9, iv. 4; Eccles. i. 26; 1 Macc. iii. 10, v. 66, x. 30, 38, xi. 28, 34; 2 Macc. xv. 1; Luke xvii. 11; John iv. 4, 5, 7, 9; Acts i. 8, viii. 1, 5, 9, 14, ix. 31, xv. 3), now *Sedadidiyeh*. [9, 12, 13, 19.]

SAMARITANS, SAMARITAN (Σαμαρίτες; Σαμαρείτες), 2 K. xvii. 29; Matt. x. 5; Luke ix. 52, x. 33, xvii. 16; John iv. 9, 39, 40, viii. 48; Acts viii. 25.

SAMOS (Σάμος), an island off the west coast of Asia Minor, near Ephesus (1 Macc. xv. 23; Acts xx. 15). [21.]

SAMOTHRACIA (Σαμοθράκη, R.V. SAMOTHRACE), an island in the north part of the Aegean Sea, off the coast of Thrace (Acts xvi. 11). [21.]

SAMPHAMES (Σαυψάμης), 1 Macc. xv. 23. Possibly *Lampsacus* on the Dardanelles, as in the Latin Versions.

SANNAH (שְׁנָה), in the south of Judah (Josh. xv. 31). Not known.

SAPHIR (שְׁפִיר, R.V. SHAPHIR), Mic. i. 11. Possibly *es-Saifir*, between Ascalon and *Beth Jibrin*.

SARAMEL (Σαραμέλ), 1 Macc. xiv. 28. Not known; possibly a title of Simon.

SARDIS (Σάρδης), between Smyrna and Philadelphia (Rev. i. 11, iii. 1, 4). Now *Sart*. [21.]

SAREPTA (Σαρέπτα, R.V. ZAREPHATH), Luke iv. 26. Elsewhere Zarephath; now *Sarafend*. [19.]

SARID (שְׁרִיד), in Zebulun (Josh. xix. 10, 12). Not known, but perhaps *Tell Shadud*.

SARON (שְׁרוֹן, Σαρών, R.V. SHARON), Acts ix. 35. Elsewhere Sharon.

SCYTHIAN (Σκυθίης), 2 Macc. iv. 47; Col. iii. 11.

SCYTHOPOLIS (Σκυθών πόλις), Judith iii. 10; 2 Macc. xii. 29. Elsewhere Bethshean; now *Betidn*. [20.]

SEA (the). The Mediterranean is called "the great sea" (Num. xxxiv. 6, 7; Josh. i. 4, ix. 1; xv. 12, 47; Ezek. xlvi. 10, 15, 19, 20, xlvi. 28); the "utmost," the "hinder," and the "western" sea (Deut. xi. 24, xxxiv. 2; Joel ii. 20; Zech. xiv. 8); the "sea of the Philistines" (Exod. xxiii. 31); the "sea of Joppa" (Ezra iii. 7, R.V. "the sea unto Joppa"); and "the sea" in numerous passages in Old and New Testaments (the θάλασσα).

SEA, THE RED. See *Rod Sea*.

SEA, THE SALT (הַלְּגָדָל), the lake now called the Dead Sea, *Bahr Lut* (Gen. xiv. 3; Num. xxxiv. 3, 12; Deut. iii. 17; Josh. iii. 16, xii. 3, xv. 2, xviii. 19). [8, 9.] It also bears the following names:—

SEA OF THE PLAIN (הַמִּזְמָרָה), R.V. correctly "Sea of the Arabah", Deut. iv. 49; 2 K. xiv. 25.

SEA OF THE PLAIN (R.V. ARABAH), THE SALT SEA (Deut. iii. 17; Josh. iii. 16, xii. 3).

SEA, THE EAST (הַמִּזְמָרָה מַעֲרָה), Joel ii. 20; Ezek. xlvi. 18; Zech. xiv. 8.

SEA, THE (the), Ezek. xlvi. 8.

SEA, THE SODOMITISH (mare Sodomiticum), 2 Esdr. v. 7.

SEBA (סָבָה), descendant of Cush (Gen. x. 7; 1 Chr. i. 9; Ps. lxxii. 10; Is. xlvi. 3). Probably *Meroe* in Upper Egypt. Elsewhere *Sabeans*. [1.]

SECACAH (שְׁקָאָה), in the wilderness of Judah, probably near the Dead Sea (Josh. xv. 61). Not known.

SECHU (שְׁקָעָה, R.V. SECU), 1 Sam. xix. 22. Now possibly *Khurbet Shueilek*.

SEIR (שְׁאֵר). 1. The mountain district on the east of the Arabah (Gen. xiv. 6, xxxii. 8, xxxiii. 14, 16, xxxvi. 8, 9, 30; Num. xxiv. 18; Deut. i. 2, 44, ii. 1, 4, 5, 8, 12, 22, xxxiii. 2; Josh. xi. 17, xii. 7, xxiv. 4; Judg. v. 4; 1 Chr. iv. 42; 2 Chr. xx. 10, 22, 23, xxv. 11, 14; Is. xxl. 11; Ezek. xxv. 8, xxxv. 2, 3, 7, 15). [3, 7, 11.] 2. On north boundary of Judah (Josh. xv. 10). Not known.

SEIRATH (שְׁרִירָת, R.V. SEIRAH), in Mount Ephraim (Judg. iii. 26). Not known.

SELA and **SELAH** (שְׁלָה), 2 K. xiv. 7; Is. xvi. 1. Probably *Petra*. (Rendered "the rock" in Judg. i. 36; 2 Chr. xxv. 12; Obad. 3). [7, 11.]

SELA HAM-MAHLEKOTH (שְׁלָה-מַלְקֹת), 1 Sam. xxiii. 28. Probably in *Wady Malaki*, between Carmel and Maon.

SELEUCIA (Σελεύκεια), 1 Macc. xi. 8; Acts xiii. 4. The seaport of Antioch, at the mouth of the Orontes Valley. [21.]

SENAAH (שְׁנָה), Ezra ii. 35; Neh. vii. 38. Elsewhere *Has-Senah*, and *Annaas*. Not known.

SENEH (שְׁנֵה), a rock in the *Wady Suweinit*, near Michmash (1 Sam. xiv. 4). Not known.

SENIR (שְׁנֵר), the Amorite name for Mount Hermon (1 Chr. v. 23; Ezek. xxvii. 5). Elsewhere *Sheur*.

SERPAR (שְׁרָפָה), a mountain which formed the eastern boundary of the Joktanites (Gen. x. 30). Probably *Dhajdar* in *Hadramaut*, on the Indian Ocean. [1.]

SEPHARAD (שְׁפָרָה), Obad. 20. Possibly *Sardis* in Lydia, but very doubtful.

SEPHARAIM (שְׁפָרָה), 2 K. xvii. 24, 31, xviii. 31, xix. 18; Is. xxxvi. 19, xxxvii. 18. *Sippa*, now *Abu Habba*, S.S.W. of Baghdad, and E. of the present course of the Euphrates. [12.]

SEPHELA (הַסְּפֵלָה), the maritime lowland of Palestine, south of Jaffa (1 Macc. xii. 38). [In the original this name (has-Shofelah) is found in Deut. i. 7; Josh. ix. 1, x. 40, xi. 2, 16, xii. 8, xv. 33; Judg. i. 9; 1 K. x. 27; 1 Chr. xxvii. 28; 2 Chr. i. 15, ix. 27, xxvi. 10, xxviii. 18; Jer. xvii. 26, xxxii. 44, xxxiii. 13; Obad. 19; Zech. vii. 7.] [13.]

SHAALBIN (שְׁאַלְבִּין), in Dan (Josh. xix. 42). Elsewhere *Shaalbin*. Now possibly *Selbit*, 2 miles N. of *Amud*.

SHAALBIM (שְׁאַלְבִּים), a variation of the foregoing name (Judg. i. 35; 1 K. iv. 9). The people were possibly called *Shaalbonites* (2 Sam. xxiii. 32; 1 Chr. xi. 33).

SHAARAIM (שְׁאָרָהִים), 1. In the low country of Judah (Josh. xv. 36; 1 Sam. xvii. 52). Not known, but possibly *Khurbet S'aireh*. 2. In Simeon (1 Chr. iv. 31). Elsewhere *Sharuhem* and *Shilhim*.

SHAHAZIMAH (שְׁהָזִיםָה, R.V. SHAHAZUMAH), in Issachar (Josh. xix. 22). Not known.

SHALEM (שְׁלֵם), Gen. xxxiii. 18. Probably should be rendered "in peace." But if a town, is now *Saltim*, 4 miles E. of *Nabbus*.

SHALIM (R.V. SHAALIM), LAND OF (שְׁלֵם), 1 Sam. ix. 4. Probably east of *Lydda*, but not known.

SHALISHAH (שְׁלִשָּׁה, R.V. SHALISHAH), LAND OF (שְׁלִשָּׁה), 1 Sam. ix. 4. Not known, but probably N. of *Lydda*.

SHALLECHETH (שְׁלֵכֶת), one of the gates of the "House of Jehovah," at the causeway that goeth up (1 Chr. xxvi. 16). Possibly near "Wilson's Arch."

SHAMIR (שְׁמִיר). 1. In the hill country of Judah (Josh. xv. 48). Now probably *Khurbet S'omerah*, W. of *Debr*. 2. In Mount Ephraim (Judg. x. 1, 2). Not known.

SHAPHER, MOUNT (שְׁפֵרָה), Num. xxxiii. 23, 24. One of the camping places in the desert. Not known.

SHARAIM (שְׁרָהִים), an incorrect variation of the name *Shhaarim* (Josh. xv. 36, A.V.).

SHARON. 1. (שְׁרָהָה), 1 Chr. xxvii. 29; Cant. ii. 1; Is. xxxiii. 9, xxxv. 2, lxx. 10. The maritime lowland tract north of Jaffa. Elsewhere *Saron*. [9, 11.] 2. (שְׁרָהָה), 1 Chr. v. 16. Probably east of Jordan; but not known.

SHARUHEN (שְׁרָהָה), in Simeon (Josh. xix. 6). Elsewhere given as *Shilhim*, and *Shhaarim* No. 2. Not known.

SHAYEH, THE VALLEY OF (שְׁיֵה פְּמַתָּה), Gen. xiv. 17. Not known, but perhaps the head of the *Kedron* or of the *Hinnom* valley.

SHAYEH KIRIATHAIM (שְׁיֵה קִרְתָּהִים), Gen. xiv. 5. Doubtless a valley near *Kirjathaim* in Moab. [7.]

SHEARING-HOUSE, THE (שְׁרָה טְהָרָה, i.e. *Beth-ekod*), 2 K. x. 12, 14. Now *Bet K'dd*, 3 miles E. of *Jenin*.

SHEBA (שְׁבָה). 1. A Cushite people (Gen. x. 7; 1 Chr. i. 9). Probably on W. shore of Persian Gulf. 2. An Arabian people, descendants of *Keturah* (Gen. xxv. 3;

1 Chr. i. 82). The name also occurs in Is. ix. 6; Jer. vi. 20; Ezek. xxvii. 22, 28, xxxviii. 18; but it is uncertain which people is referred to in each case.

SEBHA (שְׁבָה), a Shemite people, descendants of *Joktan* (Gen. x. 28; 1 Chr. i. 22; 1 K. x. 1, 4, 10, 18; 2 Chr. ix. 1, 8, 9, 12; Job vi. 19; Ps. lxxii. 10, 15); probably inhabiting the south of Arabia. The name occurs in *Saba* in Yemen. [1, 18.]

SEBEA (שְׁבָא), in Simeon (Josh. xix. 2). Perhaps a separate town, but doubtful. R.V. has *Bear-sheba* or *Sheba*.

SEBAH (שְׁבָה), R.V. *SHIBAH*, a well (Gen. xxvi. 33).

SEBAM (שְׁבָם, R.V. *SEBAM*), on the east of Jordan (Num. xxxii. 8). Perhaps *Shibmah* and *Sibmah*. Not known, but perhaps *Sümia*, on the S. side of *Wady Hasbán*.

SEBARIM (שְׁבָרִים), Josh. vii. 5. Not known.

SHECHEM (שְׁכֶם), a very ancient town of the Canaanites (Gen. xii. 6, xxxiii. 18, xxxv. 4, xxxvii. 12-14; Josh. xvii. 7, xx. 7, xxi. 21, xxiv. 1, 25, 32; Judg. viii. 31, ix. 1-3, 6, 7, 18, 20, 23-26, 28, 31, 34, 39, 41, 46, 47, 49, 57, xxi. 19; 1 K. xii. 1, 25; 1 Chr. vi. 67, vii. 28; 2 Chr. x. 1; Ps. ix. 6, eviii. 7; Jer. xli. 5. Perhaps also *Hor*, vi. 9—"by consent," but R.V. *Shechem*). Elsewhere *Sichem*. Now *Mäblus* = *Neapolis*, the name given it by *Vespasian*. [9, 11.]

SHEEP-GATE, THE (גַּתְּרַתְּ כָּבָשׂ), at Jerusalem (Neh. iii. 1, 32, xii. 39). [26.]

SHEEP-MARKET, THE (גַּתְּרַתְּ מְרַבְּתַתְּ כָּבָשׂ), at Jerusalem (John v. 2). "Market" is supplied by the translators, and should probably be "gate," as in the foregoing; and so in R.V.

SHELEKPH (שְׁלֵךְ), a *Joktanite* tribe (Gen. x. 26; 1 Chr. i. 20). Probably *Sulaf* or *Sulafiyeh*, in South Arabia. [1.]

SHEMA (שְׁמָה), in the south of Judah (Josh. xv. 26; 1 Chr. ii. 43, 44). Perhaps elsewhere *Sheba*, but doubtful.

SHEN (שְׁנָה), 1 Sam. vii. 12. Not known. Perhaps a corruption of *Jeshanah*.

SHENIR (שְׁנֵיר), Deut. iii. 9; Cant. iv. 8. The Amorite name for Mount Hermon. It should be *Senir*, as elsewhere; and so in R.V.

SHEPHAM (שְׁפָם), on the eastern boundary of the Promised Land (Num. xxxiv. 10, 11). Not known.

SHIBMAH (שְׁבָםָה, R.V. *SIBMAH*), on the east of Jordan, in Reuben (Num. xxxii. 38). Accurately *Sibmah*, as elsewhere; also perhaps *Shebam*.

SHICRON (שְׁכָרְן, R.V. *SHIKKEBON*), at N.W. boundary of Judah, near the sea (Josh. xv. 11). Not known.

SHIION (שְׁיָוָן, i.e. *Shion*, as in R.V.), in Issachar (Josh. xix. 19). Now probably *Ayán esh-Shain*.

SIHOR OF EGYPT (סִיחָר תְּהִרְפָּחָה), 1 Chr. xiii. 5. Now *Wady el-Arish*. Elsewhere *Sihor*.

SIHOR-LIBNATH (סִיחָר לִבְנָתָה), on the (south?) boundary of Asher (Josh. xix. 26). Now possibly the *Nahr es-Zerka*.

SHILHIM (שְׁלִחִים), in the south of Judah (Josh. xv. 33). Elsewhere *Sharuhen* and *Sharrim* No. 2. Not known.

SHILOAH, THE WATERS OF (שִׁלְוָה מְעָדָה), Is. viii. 6. Elsewhere *Siloah* and *Siloam*.

SHILON (שְׁלִוָּן, and שְׁלִוָּן), north of Bethel, east of the Shechem Road (Josh. xviii. 1, 8-10, xix. 51, xxi. 2, xxii. 9, 12; Judg. xviii. 31, xxi. 12, 19, 21; 1 Sam. i. 8, 9, 24, ii. 14, iii. 21, iv. 8, 12, xiv. 3; 1 K. iii. 27, xiv. 2, 4; Ps. lxxviii. 60; Jer. vii. 12, 14, xxvi. 6, 9, xli. 5). Now *Seilón* [9, 11.]

SHIMRON (שִׁמְרוֹן), in Zebulun (Josh. xi. 1, xix. 15). Now probably *Semónieh*, W. of Nazareth.

SHIMRON-MERON (שִׁמְרוֹן מְרוֹן), Josh. xii. 20. Not known.

SHINAR (שִׁנָּר), the plain of Chaldea or Babylonia, lying between the Euphrates and Tigris (Gen. x. 10, xi. 2, xiv. 1, 9; Is. xi. 11; Dan. i. 2; Zoch. v. 11. Also Josh. vii. 21, R.V.). [1, 6.]

SHITTIM (שִׁתְּתִים), a tract of acacias in the Jordan valley, opposite Jericho (Num. xxv. 1; Josh. ii. 1, iii. 1; Mid. vi. 5). Also *Abel-Shittim*. Now *Ghoreh-Siebelán*. The valley (*nachal*) of Shittim in Joel iii. 18 is a different place, and not known.

SHOA (שְׁוָא), a district of Assyria (Ezek. xxiii. 23). Not known. Probably the Assyrian *Sutu*, a district E. of the Tigris.

SHOCO (שְׁוָקוֹ, R.V. *Soco*), 2 Chr. xi. 7;

SHOCHO (שְׁוָקוֹ, R.V. *Soco*), 2 Chr. xxviii. 18; and

SHOCOON (שְׁוָקוֹן, R.V. *Socoh*), 1 Sam. xvii. 1; all variations of the name *Socoh*. [9.]

SHOPHAN (שְׁוָהָן, R.V. *ATROTH-S.*), in Gad (Num. xxxii. 35). Probably an affix to *Atroth*. Not known.

SHUAL, THE LAND OF (שְׁוָאָלָה), 1 Sam. xiii. 17. Not known, but near Ophrah, now *el-Taiyibeh*.

SHUHITE (שְׁוָהִתָּה), Job ii. 11, viii. 1, xviii. 1, xlii. 9. Perhaps from the Euphrates, above *Hit*. Descendant of Abraham's son *Shua*.

SHUNEM (שְׁוָנֵם), in Issachar, Josh. xix. 18; 1 Sam. xxviii. 4; 2 K. iv. 8. Now *Sôlam*, north of *Jerzeel*. In 1 K. i. 3, 15, ii. 17, 21, 22; 2 K. iv. 12, 25, 36, a Shunammite woman is mentioned. [9.]

SHUB (שְׁוָבָה), east of the Red Sea (Gen. xvi. 7, xx. 1, xxv. 18; Exod. xv. 22; 1 Sam. xv. 7, xxvii. 8). The desert east of the Suez Canal, and the Red Sea from Lake Timsah southward.

SHUSHAN (שְׁוָשָׁנָה), chief city of Persia, and its palace, or castle (Esth. i. 2, ii. 3, 5, 8, iii. 15, iv. 8, 16, viii. 14, 15, ix. 6, 12-15, 18; Dan. viii. 2). Now *Kulch-i-Shus*, between the Choaspes (*Kerkhah*) and the Eulaeus (*Shâur*).

SHUBMAH (שְׁוָבָםָה), on the east of Jordan, in Reuben (Josh. xiii. 19; Is. xvi. 8, 9; Jer. xlvi. 32). Elsewhere *Shebam* and *Sibmah*. Not known, but perhaps *Sümia*.

SHUBAIM (שְׁוָבָעִם), on northern boundary of the Holy Land (Ezek. xlvi. 16). Not known.

SICHEM (שְׁכֵם, *Shechem*, Σικημ), a corruption of the Greek form of *Shechem* (Gen. xii. 6, R.V. "Shechem;" Eccl. i. 26). [7.]

SICOR (זְקוּר), 1 Mac. xv. 22, a city in the Corinthian Gulf. Now *Varišli*.

SIDON, THE VALLEY OF (כְּנָסָה פְּרָפָה), Gen. xiv. 8, 9, 10. Possibly near the N.W. shore of the Dead Sea.

SIDE (סִידָה), 1 Mac. xv. 28. A city on the coast of Pamphylia, east of the *Thymédon*. Now *Kiki Adalia*.

SIDON (סִידָן, Σιδών), the Greek form of *Sidon* (Gen. x. 15, 18, R.V. *Zidon*; 2 Mac. i. 11; Judith ii. 28; 1 Mac. v. 18; Matt. xi. 21, 22, xv. 21; Mark iii. 8, vii. 24, 31; Luke iv. 26 (*Ἄσσων*), vi. 17, x. 13, 14; Acts xii. 20 (*Ἄσσων*), xxvii. 8. [7.]

SIDONIANS (סִידָנִים, Σιδωνῖοι, R.V. *ZIDONIANS*, except in Deut.), the Greek form of *Zidonians*, Deut. iii. 9 (*סְבָרִים*); Josh. xiii. 4, 6; Judg. iii. 8; 1 K. v. 6.

SIHOR (שִׁיחָר, שִׁיחָרָה, שִׁיחָרָה, R.V. *SHIHOR*), inaccurate form of *Shihor* (Josh. xiii. 8; Is. xxiii. 8; Jer. ii. 18). In Josh. the *Wady el-'Arish*; in Is. and Jer. the Nile.

SILAH (שִׁילָה), in or near Jerusalem (2 K. xii. 20). Not known.

SILAOH, THE POOL OF (נִקְרָה נִקְרָה, i.e. of Shelah), Neh. iii. 15. Elsewhere *Siloah* and *Siloam*.

SILOAM, THE POOL OF (הַ קְוָלָעָתָה רְאֵת זִלְעָדָם), John ix. 7, 11. The pool below Jerusalem, now the *Birket Silwan*. [27.]

SILOM (שִׁלּוֹם, Σιλωάμ), Luke xiii. 4. Not known. or one in the village, now *Kefr Sil*. [27.]

SIMEON (שִׁימְעוֹן), the tribe which had its allotment in the extreme south of the Promised Land (Gen. xxix. 33, xxxiv. 25, 30, xxxv. 23, xlii. 24, 36, xliii. 23, xlvi. 10, xlvi. 5, lxx. 5; Exod. i. 2, vi. 15; Num. i. 6, 22, 23, ii. 12, vii. 36, x. 19, xiii. 5, xxvi. 12, xxxiv. 20; Deut. xxvii. 12; Josh. xix. 1, 8, 9, xxi. 9; Judg. i. 3, 17; 1 Chr. ii. 1, 24, 42, vi. 65, xii. 25; 2 Chr. xv. 9, xxxiv. 6; Ezek. xlvi. 24, 25, 58; Judith vi. 15, ix. 2; Rev. vii. 7). In Josh. xxi. 4, "Simonites" is rendered "tribe of Simeon" in A.V. [9.]

SIMEONITES (שִׁימְעוֹנִים), Num. xxv. 14, xxvi. 14; 1 Chr. xxvii. 16.

SIN (שִׁינָה), in Egypt (Ezek. xxx. 15, 16). The ancient Pelusium. Now *et-Tinsh*.

SIN, WILDERNESS OF (שִׁינָה מִדְבָּר), between the Red Sea and *Rephidim* (Exod. xvi. 1, xvii. 1; Num. xxxiii. 11, 12). Not known, but possibly the plain *el-Markha*.

SINA (שִׁינָה δύος Σινά, R.V. *SINA*), the Greek form of *Sinai* (Judith v. 14; Acts vii. 30, 38).

SINAI (שִׁינָה), the mountain from which the Law was given (Exod. xvi. 1, xix. 1, 2, 11, 18, 20, 23, xxiv. 16, xxxi. 18, xxxiv. 2, 4, 29, 32; Lev. vii. 38, xxv. 1, xxvi. 40, xxvii. 34; Num. i. 1, 19, iii. 1, 4, 14, ix. 1, 5, x. 12, xxvi. 64, xxviii. 6, xxxiii. 15, 18; Deut. xxxiii. 2; Judg. v. 5; Neh. ix. 13; Ps. lxxviii. 8, 17; 2 Esdr. iii. 17, xiv. 4; Eccles. xlviii. 7; Gal. iv. 24, 25). Probably the *Râs Suwâfâh* of *Jebel Mâsa*. [7, 8.]

SINIM (שִׁינִים), Is. xlix. 12. Not known, but perhaps the Chinese.

SINITE (שִׁינִים), a Canaanite tribe (Gen. x. 17; 1 Chr. i. 15). Probably located near Tripoli. [2.]

SION (Σιόν), the Greek form of the name Zion (Ps. lxx. 1; 1 Esdr. viii. 61; 2 Esdr. ii. 10, 42, iii. 2, 25, 51, v. 24, vi. 4, 19, x. 7, 20, 25, 29, xli. 44, 45, xlii. 25, 26, xlii. 21; Judith ix. 18; Eccles. xxiv. 10, xxvii. 14, xlviii. 18, 24; Bar. iv. 9, 14, 24; 1 Macc. iv. 37, 40; v. 54, vi. 49, 61, vii. 33; x. 11, 24; 2 Macc. xxii. 5; John xii. 15; Rom. ix. 33, xi. 26; Heb. xii. 22; 1 Pet. ii. 6; Rev. xiv. 1).

SIRI, mount (סִירִי), one of the names of Mount Hermon (Deut. iv. 48). Perhaps also Ps. xxxiii. 3, but doubtful.

SIRIMOTH (סִירִמוֹת), in the south of Judah (1 Sam. xxx. 28). Not known.

SIRAH, THE WELL OF (סִירָה תְּאֵן), apparently north of Hebron (2 Sam. iii. 28). Probably 'Ain Sérâh, about a mile from Hebron.

SIRION (סִירִון, and סִירִיָּה), the ancient Zidonian name of Mount Hermon (Deut. iii. 9; Ps. xxix. 6).

SITNAH (סִתְנָה), the second of Isaac's wells (Gen. xxvi. 21). Not known.

SMYRNA (Σμύρνα), in Asia Minor (Rev. i. 11, iii. 8). The well-known modern city of the same name. [21.]

SOCHO (סָכוֹ, R.V. Socoh), 1 Chr. iv. 18. Elsewhere Socoh No. 2.

SOCHON (סָכוֹן, R.V. Socon), in the Shefelah (1 K. iv. 10). Elsewhere Socon.

SOOON (סָכוֹן). 1. In the low country (Shefelah) of Judah (Josh. xv. 35; also, under the forms of Shoochoh, Sochoh, Shooo, and Shoocho, 1 Sam. xvii. 1; 1 K. iv. 10; 2 Chr. xi. 7, xxviii. 18). Now Khurbet Shuweikah, on southern slope of Wâdî es-Sunt. [9.] 2. In the hill country of Judah (Josh. xv. 48). Now Khurbet Shuweikah, S.W. of Hebron. [9.]

SODOM (סָדוֹם, i.e. Sedôm, Σόδομα), chief of the five cities of the "circle" of Jordan (Gen. x. 19, xiii. 10, 12, 13, xiv. 2, 8, 10-12, 17, 21, 22, xviii. 16, 20, 22, 26, xix. 1, 4, 24, 28; Deut. xxix. 23, xxxii. 32; Is. i. 9, 10, iii. 9, xiii. 19; Jer. xxiii. 14, xlix. 18, 1, 40; Lam. iv. 6; Ezek. xvi. 46, 48, 49, 53, 55, 56; Amos iv. 11; Zeph. ii. 9; 2 Esdr. ii. 8; Matt. x. 15, xi. 23, 24; Mark vi. 11; Luke x. 12, xvii. 29; 2 Pet. h. 6; Jude 7; Rev. xi. 8). Not known, but probably situated at the north end of the Lake, and E. of Jordan. Elsewhere Sodoma.

SODOMA (Σόδομα, R.V. Sodom), the Greek form of Sodom (Rom. ix. 29).

SODOMITES: people of Sodom (2 Esdr. vii. 36).

SODOMITISH SEA, THE (Mare Sodomiticum), 2 Esdr. v. 7. The Dead Sea.

SOLOMON'S FORCH, OR OLOUSTER (στοῦ Σολομῶνος), John x. 23; Acts iii. 11, v. 12. Probably the colonnade on the east side of the outer court of the Temple.

SOREK, VALLEY OF (סְוֵרֶק תְּרֵגָה), Judg. xvi. 4. In the Shefelah of Judah. Now Wâdî Surâr.

SOUTH RAMOTH (כְּרָמֹת הַיְמָן, R.V. RAMOTH OF THE SOUTH), 1 Sam. xxx. 27. Somewhere in the extreme south of Judah; but not known. Elsewhere probably Ramoth of the south (Josh. xix. 8).

SPAIN (Ισπανία), 1 Macc. viii. 3; Rom. xv. 24, 28.

SPARTA (Σπάρτη), 1 Macc. xiv. 16.

STREAM OF EGYPT (אֵגֶת הַיָּם), Is. xxvii. 12. Elsewhere River of Egypt. Now Wâdî el-Arâb.

SUCOTH (סֻכּוֹת). 1. East of Jordan, in the tribe of Gad (Gen. xxxvii. 17; Josh. xiii. 27; Judg. viii. 5, 6, 8, 14-16; 1 K. vii. 40; 2 Chr. iv. 17; Ps. ix. 6, civ. 7). Not yet known, but possibly Tell Darâ'a. [7.] 2. The first halting-place of the Israelites out of Egypt (Exod. xii. 37, xiii. 20; Num. xxxiii. 5, 6). Not known, but probably the district in which Pithom, now Tell el-Maskhutah, lay. [7.]

SUD (אֲשָׁד), a river close to Babylon (Bar. i. 4). Perhaps the Euphrates.

SUKKIM (סֻקִּים), 2 Chr. xii. 3. Not known.

SUR (סֻרְעָה), on the sea coast of Palestine (Judith ii. 28). Not known.

SUSA (סֻסָּה), Esth. xi. 8, xvi. 18. Elsewhere Shushan.

SUSANCHITES (סֻסְחִיתִים), people of Susa, or Shushan (Ezra iv. 9).

SYCHAR (Συχάρη), John iv. 5. Probably 'Askar, on S.E. of Mount Ebal.

SYCHEM (Συχέμ, R.V. SHECHEM), the Greek form of Shechem (Acts vii. 16). Elsewhere Sichem.

SYCHEMITE, THE (τὸν Συχέμι, R.V. SHECHEMITE), a man of Sychem, or Shechem (Judith v. 16).

SYENE (סִינָה, R.V. SINENKH), on the boundary between Egypt and Ethiopia (Ezek. xxix. 10, xxx. 6). Now Aswân.

SYRACUSE (Συρακούσαι), in Sicily (Acts xxviii. 12). Now Syracuse. [21.]

SYRIA (סִירִיָּה), used generally for the districts N., N.E., and E. of the Holy Land (Judg. x. 6; 2 Sam. viii. 6, 12, xv. 8; 1 K. x. 29, xi. 25, xv. 18, xix. 15, xx. 1, 20, 22, 23, xxii. 1, 3, 31; 2 K. v. 1, 5, vi. 8, 11, 23, 24, vii. 5, viii. 7, 9, 18, 28, 29, ix. 14, 15, xii. 17, 18, xiii. 8, 4, 7, 17, 19, 22, 24, xv. 37, xvi. 5-7; 2 Chr. i. 17, vii. 2, 7, xviii. 10, 30, xx. 2, xxii. 5, 6, xxiv. 23, xxviii. 5, 23; Is. vii. 1, 2, 4, 5, 8, xvii. 3; Ezek. xvi. 57, xxvii. 16; Hos. xii. 12; Amos i. 5; 1 Esdr. ii. 25, vi. 3, 7, 27, viii. 19, 23; 2 Esdr. xvi. 1; Judith i. 12, viii. 26; 1 Macc. iii. 13, 41, vii. 39, viii. 2, 60; Matt. iv. 24; Luke ii. 2; Acts xv. 23, 41, xviii. 18, xx. 3, xxi. 3; Gal. i. 21).

SYRIA OF DAMASCUS, and SYRIA-D. (סִירִיָּה דָמָשָׁקְיָה), 2 Sam. viii. 6; 1 Chr. xviii. 5, 6.

SYRIA - MAACHAH (סִירִיָּה מָאָכָה, R.V. ARAM-MAACHAH), 1 Chr. xix. 6. Elsewhere Maacah.

SYRIAN (סִירִיָּה), Gen. xxv. 20, xxviii. 5, xxxi. 20, 24; Deut. xxvi. 5; 2 K. v. 20; Luke iv. 27. Syrian language (2 K. xviii. 26; Ezra iv. 7; Is. xxxvi. 11).

SYRIANS (סִירִיִּים, and סִירִיָּה), 2 Sam. viii. 5, 6, 13, x. 6, 8, 9, 11, 13-19; 1 K. xx. 20, 21, 26-29, xxii. 11, 35; 2 K. v. 2, vi. 9, vii. 4-6, 10, 12, 14-16, viii. 28, 29, ix. 15, xlii. 5, 17, xvi. 6, xxiv. 2; 1 Chr. xviii. 5, 6, xix. 10, 12, 14-19; 2 Chr. xviii. 34, xxi. 5, xxiv. 24; Is. ix. 12; Jer. xxxv. 11; Amos ix. 7.

SYRO-PHoenician (Συροφοινίκισσα), Mark vii. 26.

T.

TAANACH (תְּאַנְחָה), Josh. xii. 21, xvii. 11, xxi. 25; Judg. i. 27, v. 19; 1 K. iv. 12; 1 Chr. vii. 29. Now Ta'anach, about 4½ miles from Lejjâd. Elsewhere Tanach. [9.]

TAANATH-SHILOH (תְּאַנְתָּה שִׁלּוֹה), on boundary of Ephraim (Josh. xvi. 6). Now Tâanâ, about 7 miles E. of Nâbulus.

TABASSE (תְּבָסֵה), somewhere in the Jordan valley (Judg. vi. 22). Not known.

TABERAK (תְּבָרָק), in the wilderness of Paran (Num. xi. 8; Deut. ix. 22).

TABOR, AND MOUNT TABOR (תְּבָרָק and תְּבָרָק), the well-known mountain near Nazareth (Judg. iv. 6, 12, 14, viii. 18; Ps. lxxxix. 12; Jer. xli. 18; Hos. v. 1). Perhaps also Josh. xix. 22. [9, 19, 20.]

TABOR (תְּבָרָק), in Issachar or Zebulun, allotted to Merarite Levites (1 Chr. vi. 77). Perhaps either Chisloth-Tabor, or Daberath, or Mount Tabor, or Tabor on the boundary of Issachar (Josh. xix. 22).

TABOR, THE PLAIN OF, accurately, as in R.V., THE OAK OF (תְּבָרָק), 1 Sam. x. 3. Not known.

TADMOR IN THE WILDERNESS. 1. (תְּדָמָר בְּשָׂמֵן), 2 Chr. viii. 4. Probably Palmyra. 2. (תְּבָרָק, R.V. TAMAR IN THE W.), 1 K. ix. 18. In the south, possibly the same place as Tamar. [11.]

TAHATH (תְּהָתָה), one of the halting-places of Israel in the Wilderness (Num. xxxiii. 26, 27). .

TAHAPANES (תְּהָפָנֵס), a town of Lower Egypt, near the eastern border (Jer. xliii. 7, 8, 9, xlii. 1, xlii. 14). Now Tell Defenneh, the ancient Daphne. Elsewhere Tahapanes, and Tahaphniches.

TAHAPANES (תְּהָפָנֵס, or תְּהָפָנֵת, R.V. TAHAPANES), Jor. ii. 16. See the preceding.

TAHTIM HOSHI, THE LAND OF (תְּהָתִים הַשְׁׂהִת), 2 Sam. xxiv. 6. Not known. The reading should probably be "the land of the Hittites towards Kadesh."

TAMAR (תְּמָר), on S.E. frontier of Judah (Ezek. xvii. 19, xlvi. 28). Not known, but probably near the ascent of Akrabbim.

TAANACH (תְּאַנְחָה, R.V. TAANACH), Josh. xxi. 23. Elsewhere Taanach.

TANIS (Τάνις), Judith i. 10. Elsewhere Zoan.

TAPHINES (Τάφνας, R.V. TAHAPANES), Judith i. 9. Elsewhere Tahapanes, Tahapnæs, and Tahaphnichæs.

TAPHON (תְּתָפָן, Thopo), 1 Macc. ix. 50. Beth-tappuah, near Hebron, now Tuffuh.

TAPPUAH (תְּתָפָה). 1. In the lowland of Judah (Josh. xv. 34). Not known. 2. On the boundary of Ephraim and Manasseh (Josh. xvi. 8, xvii. 8). Elsewhere En-tappuah. 3. A town W. of Jordan (Josh. xii. 17) Possibly the same as No. 2.

TAPPUAH, THE LAND OF (תְּתָפָה), a district on the boundary of Ephraim and Manasseh (Josh. xvi. 8), probably containing Tappuah No. 2.

TARAK (תְּרָק, R.V. Takan), a halting-place in the Wilderness (Num. xxxiii. 27, 28). Not known.

TARALAH (תְּרָלָה), in Benjamin (Josh. xviii. 27). Not known.

TARPEITES, THE (תְּרָפְּתִּים), Assyrian colonists of Samaria (Ezra iv. 9). Not known.

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TARSHISH (תְּרַשִּׁישׁ), Gen. x. 4; 1 Chr. i. 7; Ps. xlvi. 7, lxxii. 10; 2 Chr. ix. 21, xx. 36, 37; Is. ii. 16, xxiii. 1, 6, 10, 14, lx. 9, lxi. 19; Jer. x. 9; Ezek. xxvii. 12, 25, xxxviii. 13; Jonah i. 3, iv. 2. Probably Tarcesus in Spain, but in Gen. perhaps Taras.

TASSUS (Ταρσός), chief city of Cilicia, birth-place of S. Paul (2 Mac. iv. 30; Acts ix. 11, 30, xi. 25, xxi. 30, xxii. 8). Now *Tarsus*.

TAVERNA, THE THREE (Τρεῖς Ταβέρναι), between Puteoli and Rome, on the Appian road (Acts xxviii. 15). Near *Cisterna*, a few miles S. of Rome.

TAHAPNEHES (תַּהְפְּנֵהֶס), in Egypt (Ezok. xxx. 18). Elsewhere Tahpanhes and Tahpanes.

TEKOAH and TEKOAH (תְּקֹאָה and תְּקֹאָה), in Judah, with a wilderness (pasture district) near it (2 Sam. xiv. 2, 4, 9; 1 Chr. ii. 24, iv. 5; 2 Chr. xi. 6, xx. 20; Jor. vi. 1; Amos i. 1; 1 Mac. ix. 33). Now *Tekoa*. Tekoite and Tekoites (2 Sam. xxiii. 6; 1 Chr. xi. 28, xxvii. 9; Neh. iii. 5, 27). [9.]

TEL-ABIB (תֵּל אַבִּיב), a city of Babylonia, on the river Chebar (Ezck. iii. 15). Not known.

TELAIM (תֵּל אַיִם), 1 Sam. xv. 4. Not known. Probably elsewhere *Telem*.

TELASSAR (תֵּל אַסָּר), Is. xxxvii. 12. Probably on the left bank of the Euphrates between *Birejik* and *Balis*.

TELEM (תֵּלֶם), in the very south of Judah (Josh. xv. 24). Not known.

TEL-HARSA (תֵּל הַרְשָׁה, R.V. T.-HARSHA), Ezra ii. 59. Not known. Elsewhere

TEL-HARESHA (תֵּל הַרְשָׁה, R.V. T.-HARSHA), Neh. vii. 61.

TEL-MELAH (תֵּל מֵלָה), Ezra ii. 59; Neh. vii. 61. Perhaps near the Persian Gulf.

TEMA (תֵּמָה), an Ishmaelite tribe (Gen. xxv. 15; 1 Chr. i. 30; Job vi. 19; Is. xxi. 14; Jer. xxv. 23). Now *Taima*, in N. Arabia. [18.]

TEMAN (תֵּמָן), a district or town in Edom (Jer. xliv. 7, 20; Ezek. xxv. 13; Amos i. 12; Obad. 9; Hab. iii. 3). Not known.

THAMMATHA (תְּחַמָּתָה, R.V. TIMNATH), 1 Mac. ix. 50. Probably *Thamna*, now *Tibneh*, on the road from Jerusalem to Antipatris.

THARSHISH (תְּרַשִּׁישׁ), 1 K. x. 22, xxii. 48. Elsewhere *Taishish*, as in R.V.

THEBEZ (תֵּבֶז), in the district of Shechem (Judg. ix. 50; 2 Sam. xi. 21). Now *Tubas*, N.E. of *Nablus*. [9.]

THECOE, WILDERNESS OF (Ιερημας Θεκω), 1 Mac. ix. 33. Elsewhere *Tekou*.

THELASAR (תֵּל אַסָּר), 2 K. xix. 12. Elsewhere *Telassar*, and so in R.V.

THELERSAS (Θελεράσ), 1 Esdr. v. 36. Greek corruption of *Tel-harsa*.

THEMAN (Θεμάν), Bar. iii. 22, 23. Elsewhere *Teiman*, and so in R.V.

TERAS (Θέρα), 1 Esdr. viii. 41, 61. An equivalent or corruption of *Ahava*.

THERMELETH (Θερμελίθ), 1 Esdr. v. 36. Elsewhere *Tel-melah*.

THESSALONICA (Θεσσαλονίκη), Acts xvii. 1, 11, 18, xxvii. 2; Phil. iv. 16; 2 Tim. iv. 10, on the coast of Macedonia. Now *Saloniki*. [31.]

THIMNATHAH (תִּמְנָתָה, R.V. TIMNAH), in Dan (Josh. xix. 43). Probably the same place as *Timnah* No. 1.

THIRBE (Θερβη), in Naphtali (Tob. i. 2). Not known.

THRACIA (Θρακία), 2 Mac. xii. 35. [21.]

THYATIRA (Θυατίρα), Acts xvi. 14; Rev. i. 11, ii. 18, 24. Now *Ak-hissar*.

TIBERIAS (Τιβερίας), John vi. 23. Now *Tiberias*, on the Lake of Galilee. [19, 20.]

TIBERIAS, SEA OF (הַ סָּלָעָה τῆς Τιβερίας), John vi. 1, xii. 1.

TIBNATH (תִּבְנָת), city of Zobah (1 Chr. xviii. 8). Not known. Elsewhere *Betah*.

TIGRIS (Τίγρης), Tobit vi. 1; Jud. i. 6; Eclus. xxiv. 25. [12.]

TIMNAH. 1. (תִּמְנָה), on the north boundary of Judah (Josh. xv. 10; 2 Chr. xxviii. 18). Elsewhere *Thimnathah* and *Tinnath*. Now *Tibnah* at the mouth of *Wady Surar*. [9.] 2. (תִּמְנָת, i.e. Timnathah) in the hill-country of Judah (Josh. xv. 57). Now *Tibnah*, W. of Bethlehem. 3. Gen. xxxvi. 40; 1 Chr. i. 51. In Edom.

TIMNATH (תִּמְנָת, i.e. Timnah, and so in R.V.). 1. Gen. xxxviii. 12, 13, 14; Timnah No. 2. 2. Judg. xiv. 1, 2, 5; Timnah No. 1.

TIMNATH-HERES (תִּמְנָת הַרְשָׁה), Judg. ii. 9; and

TIMNATH-SERAH (תִּמְנָת שָׁרָה), Josh. xix. 50, xxiv. 30. The burial-place of Joshua. Now probably *Tibneh*, on the road from Jerusalem to Antipatris; but perhaps *Ker' Heris*, 9 miles S. of *Shechem*. Possibly elsewhere *Thamnatha*.

TIPEHSAH (Τιπέσα). 1. 1 K. iv. 24. Probably *Thapsacus*, on the right bank of the Euphrates, a short distance above the confluence of the *Belik*. 2. 2 K. xv. 16. Not known, but apparently near *Tirzah*. [11, 12.]

TIRAS (Τίρας), a Japhetic people (Gen. x. 2; 1 Chr. i. 5). Probably the *Tirusha* or primitive *Cimmerians*.

TIRZAH (תִּרְזָה), Josh. xii. 24; 1 K. xiv. 17, xv. 21, 33, xvi. 6, 8, 9, 15, 17, 23; 2 K. xv. 14, 16; Cant. vi. 4. Now probably *Taiyibeh*, 10 miles S. of *Gadara*, but uncertain.

TOBIE, THE PLACES OF (τὰ τοῦ Τούβιον, R.V. "the land of *Tubias*"), 1 Mac. v. 13. Probably identical with *Tob*.

TOCHEN (תּוֹכֵן), in Simeon (1 Chr. iv. 32). Not known. Perhaps elsewhere *Ether*.

TOGABMAH (תּוֹגָבָה), Gen. x. 8; 1 Chr. i. 6; Ezek. xxvii. 14, xxxviii. 6. Probably near *Melitene*, now *Malatia*. [18.]

TOLAD (תּוֹלָד), in Simeon (1 Chr. iv. 29) elsewhere *El-tolad*. Not known.

TOPHEL (תּוֹפֵל), Deut. i. 1. Possibly *et-Tufileh*, S.E. of Dead Sea.

TOPHET (תּוֹפֵת), in the Valley of Hinnom (Is. xxx. 33; Jer. vii. 31, 32, xix. 6, 11-14). Not known, but probably at the lower end of the valley. Once given more accurately as

TOPHETH (תּוֹפֵת), 2 K. xxiii. 10.

TRACHONITIS (Τραχωνίτις), Luke iii. 1. The district called *el-Lejeh*, with part of the plain to the south, and of the W. slopes of *Jebel Hawdah*. [19, 21.]

TRIPOLIS (Τριπόλις), 2 Mac. xiv. 1. Now *Turdulus*, or rather *el-Mina*.

TROAS (Τρόας), Acts xvi. 8, 11, xx. 5, 6; 2 Cor. ii. 12; 2 Tim. iv. 18. On the coast of *Mysia*, opposite the S.E. end of *Tenedos*. Now *Eski Stambul*. [21.]

TRCYLLIUM (Τρωγύλλιον, R.V. omits), Acts xx. 15. The rocky end of the ridge of *Mycale*. [21.]

TUBAL (תּוּבָל), a Japhetic people (Gen. x. 2; 1 Chr. i. 5; Is. lxvi. 19; Ezek. xxvii. 13, xxxii. 26, xxxviii. 2, 3, xxxix. 1). Probably the ancestors of the *Tibaroni*, to the south of the Black Sea. [1, 18.]

TUBIENI (Τουβιηνοί), 2 Mac. xii. 17. The Jews of *Tobie* or *Tob*.

TYRE (תֵּרֶה and τύρε), Josh. xix. 29; 2 Sam. v. 11, xxiv. 7; 1 K. v. 1, vii. 13, 14, ix. 11, 12; 1 Chr. iv. 1, xxii. 4; 2 Chr. ii. 3, 11, 14; Ezra iii. 7; Neh. xiii. 16; Ps. xlv. 12, lxxxiii. 7, lxxxvii. 4; Is. xxiii. 1, 5, 8, 15, 17; Joel iii. 4; 1 Esdr. v. 55; Matt. xi. 21, 22, xv. 21; Mark iii. 8, viii. 24, 31; Luke vi. 17, x. 13, 14; Acts xii. 20, xxi. 3, 7. In the following passages it is given as

TYRUS (תֵּרֶה, R.V. TYRE), Jer. xxv. 22, xxvii. 3, xlvi. 4; Ezek. xxvi. 2, 3, 4, 7, 15, xxvii. 2, 3, 8, 32, xxviii. 2, 12, xxix. 18; Hos. ix. 13; Amos i. 9, 10; Zech. ix. 2, 3; 2 Esdr. i. 11; Judith ii. 28; 1 Mac. v. 15; 2 Mac. iv. 18, 33, 44, 49. Now *Sur*. [9, 11.]

U.

ULAI (עַלְעֵי), a river (Dan. viii. 2, 16). The *Uluus*, now the *Shaur*.

UMMAN (עַמָּן), in Asher (Josh. xix. 30). Possibly *Alma*, near *Ras en-Nakura*.

UPHAZ (עַפָּז), Jer. x. 9; Dan. x. 5.

UR OF THE CHALDEES (עַרְעָה צָדֵה), Gen. xi. 28, 31, xv. 7; Neh. ix. 7. Now *Mukir*, on the right bank of the Euphrates. [6.]

UZ (עַז), a district of Aram (Gen. x. 23, xxii. 21 (R.V.), xxxvi. 28; 1 Chr. i. 17, 42; Job i. 1; Jer. xxv. 20; Lam. iv. 21). Probably in *Arabia Petraea*.

UZAL (עַזָּל), Gen. x. 27; 1 Chr. i. 21. The sixth son of *Joktan*. The family settled in *Yemen*, and the name can be traced in *Auzl*, now *Sana'a*. [1, 18.]

UZZEN-SHEERAH (עַזְזֵן שְׁרָה, R.V. U.-SHEERAH), 1 Chr. vii. 24. Near *Bethhoron*, and now possibly *Beth Siria*.

V.

VINEYARDS, PLAIN OF TUB (עַלְעֵי תּוֹב, R.V. ABKL-CHERAMIM), on the east of Jordan (Judg. xi. 38). Not known.

Z.

ZAANAIM, THE PLAIN OF (כְּנָעָן לְבָנָה, or כְּנָעָן נָהָר), more accurately, as in R.V., the "Oak of Zaanannim" (Judg. iv. 11). Elsewhere

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ZAAANANIM (צָאָנָנִים), Josh. xix. 83. Near Kedesh, but not known.

ZAAANAN (צָאָנָן), Micah i. 11. Elsewhere Zenaan.

ZABADEANS (צָבָדָאִים), 1 Macc. xii. 31. An Arab tribe whose name probably survives in Zebdāni and Kefr Zebad in Antilibanus.

ZABULON (צָבָלוֹן, R.V. Zebulon), the Greek form of Zebulun (Matt. iv. 13, 15; Rev. vii. 8). [9.]

ZAIN (צָיִן), 2 K. viii. 21. Not known.

ZALMON MOUNT (צָלָמָן הַר), apparently near Shoochem (Judg. ix. 48). Not known.

ZALMONAH (צָלָמָן), one of the camping-places in the wilderness (Num. xxxiii. 41, 42). Not known.

ZAMZUMMIMS (צָמְצָמִים), Ammonite name for Rophaim (Deut. ii. 20). Possibly elsewhere "the Zuzims." [2.]

ZANOAH (צָנוֹה). 1. In Judah, in the lowland district (Josh. xv. 34; Neh. ii. 18, xi. 30). Now *Khurbet Zanū'a*, 2½ miles S. of Beth-shephesh. 2. In the hill-country of Judah (Josh. xv. 56). Now *Khurbet Zanū'a*, S. of Yatta. [9.]

ZAPHON (צָפוֹן), in Gad (Josh. xiii. 27. Perhaps also Judge. xii. 1, A.V. "northward"). Not known, but possibly *el-Hammeh*, on the *Yarmūk*.

ZAREAH (צָרָאָה, R.V. Zorah), Neh. xi. 29. Elsewhere Zorah and Zoreah. [9.]

ZARFD (R.V. ZERED), THE VALLEY OF (גְּרָדָה), Num. xxii. 12. Elsewhere Zored.

ZAREPHATH (צָרְפָּתָה), 1 K. xvii. 9, 10; Obad. 20. Elsewhere Sarepta. Now *Surafel*. [9.]

ZARETHAN (צָרְתָּה, R.V. ZARETHAN), Josh. iii. 16. Elsewhere Zarthan.

ZARETH-SHAHAR (צָרְתָּה שָׁהָר, R.V. ZERETH-S.), in Reuben (Josh. xiii. 19). Not known, but perhaps *Zara*, S. of *Wādī Zerkā Mā'in*.

ZARTANAH (צָרְתָּה, R.V. ZARETHAN), apparently near Beth-shean (1 K. iv. 12). Elsewhere Zarthan.

ZARTHAN (צָרָתָה, R.V. ZARETHAN), in the Jordan valley, apparently near Succoth (1 K. vii. 46). Elsewhere Zarotan, Zartanah, Zoredathah. Not known, but possibly near *ed-Dāmīk*, Adam.

ZEBAIM (צְבָאִים and צְבָאָה), Ezra ii. 57; Neh. vii. 59. Perhaps connected with Zebaim, R.V. reads here *Poheroth-hazzobabim*.

ZEBAIM and ZEBOMI (צְבָאִים and צְבָאָה). 1. One of the five "cities of the plain" (Gen. x. 19, xiv. 2, 8; Dent. xxix. 23; Hos. xi. 8). Perhaps also Zebaim. Not known. 2. Neh. xi. 34. Possibly in the plain near Lydda.

ZEBOMI, THE VALLEY OF (צְבָאָה נַחַת), a gorge or ravine east of Michmash (1 Sam. xiii. 18). Not known, but perhaps the small ravine *Shuk' ed-Dub'a*. The name is distinct from the preceding.

ZEBULUN (צְבָלוֹן), Josh. xix. 27. On the border of Asher. Now perhaps *Nebi Sobe'ān*.

ZEBULUN (צְבָלוֹן and צְבָלוֹן), one of the northern tribes, lying in the plain and hills between Asher, Issachar, and Naphtali (Gen. xxx. 20, xxxv. 28, xlvi. 14, xlix. 18; Exod. i. 8; Num. i. 9, 30, 31, ii. 7, vii. 24, x. 16, xiii. 10, xxvi. 26, xxxiv. 25; Dent. xxvii. 13, xxxiii. 18; Josh. xix. 10, 16, 34, xxi. 7, 34; Judg. i. 30, iv. 6, 10, v. 14, 18, vi. 35, xli. 12; 1 Chr. ii. 1, vi. 68, 77, xli. 33, 40, xxvii. 19; 2 Chr. xxx. 10, 11, 18; Ps. lxviii. 27; Isa. ix. 1; Ezek. xlviii. 26, 27, 88). Elsewhere Zebulon. Zebulunites (Judg. xii. 11, 12). Zebulunites (Num. xxvi. 3). [9.]

ZEDAD (צֵדָד), on the north boundary of the land of Israel (Num. xxxiv. 8; Ezek. xvii. 15). Possibly *Saddād*, between *Baalbek* and *Hom*.

ZELAH (צֵלָה and צֵלָה), in Benjamin (Josh. xviii. 28); the burial-place, and therefore probably the residence, of Kish and Saul (2 Sam. xxi. 14). Not known.

ZELZAH (צֵלָה), on the boundary of Benjamin, close to Rachel's sepulchre (1 Sam. x. 2). It has no connection with Zelah, and is not known.

ZEMARAIM (צֵמָרָיִם), in Benjamin, apparently between Bethel and the Jordan valley (Josh. xviii. 22). Possibly *Khurbet es-Sumrah*, N. of Jericho.

ZEMARAIM, MOUNT (צֵמָרָיִם), in the hill-country of Ephraim (2 Chr. xiii. 4). Not known.

ZEMARITE, THE (צֵמָרִים), a tribe of Hamites (Gen. x. 18; 1 Chr. i. 16). Possibly located at *Sumra*, N. of Tripoli. Possibly also they gave their names to the two preceding spots in central Palestine.

ZENAN (צֵנָן), in the lowlands of Judah (Josh. xv. 37). Elsewhere Zaanah. Not known.

ZEPHATHAH (צֵפָתָה), a Canaanite town, afterwards called Horinah (Judg. i. 17). Not known, but perhaps *Sabaita*.

ZEPHATHAH, THE VALLEY OF (צֵפָתָה נַחַת), near Mireshal (2 Chr. xiv. 10). Now possibly *Wādī Sāfiyah*, N. of Mareshal.

ZER (צֵר), in Naphtali, probably near Lake of Gennesareth (Josh. xix. 35). Not known.

ZERED, THE BROOK (צֵרֶד נַהָר), separating Moab and Edom (Deut. ii. 13, 14). Perhaps the *Wādī el-Hessi*, or *Gardāt*, but uncertain. Elsewhere Zared.

ZEREDA (צֵרָה, R.V. ZEREDAH), 1 K. xi. 26. In Ephraim. Elsewhere perhaps Zeredathah, and Zererah. Not known.

ZEREDATHAH (צֵרָה), R.V. ZEREDAH), 2 Chr. iv. 17. Elsewhere Zarthan. Not known.

ZERERATH (צֵרָה, R.V. ZERERAH), Judg. vii. 22. Elsewhere perhaps Zereda, or Zeredathah. Not known.

ZIDDIM (צֵדִים), in Naphtali (Josh. xix. 35). Perhaps *Hattin*.

ZIION (צִיּוֹן), Gen. xl ix. 13; Josh. xix. 28; Judg. i. 31, x. 6, xviii. 28; 2 Sam. xxiv. 6; 1 K. viii. 9; Ezra iii. 7; Isa. xxiii. 2, 4, 12; Jer. xxv. 22, xxvii. 8, xlvi. 4; Ezek. xxvii. 8, xxviii. 21, 22; Joel iii. 4; Zech. ix. 2; 1 Esdr. v. 55. In Josh. xl. 8 it is called Great Zidon—Zidon rabba. Elsewhere Sidon. Now *Saīdā*. [11.]

ZIELAG (צִילָּג), in Judah or Simeon, in the "south" (Josh. xv. 31, xix. 5), but still N. of the brook Besor. Bestowed on David by Achish (1 Sam. xxvii. 6, xxx. 1, 14, 26; 2 Sam. i. 1, iv. 10; 1 Chr. iv. 30, xii. 1, 20; Neh. xi. 28). Not known; but perhaps *Aslāj*, S. of Beersheba.

ZIN, THE WILDERNESS OF (צִן הַמִּדְבָּר), on the south of the Holy Land, containing Kadesh (Num. xiii. 21, xx. 1, xxvi. 14, xxxiii. 36, xxxiv. 3; Dent. xxxii. 51; Josh. xv. 1). Also simply Zin (Num. xxxiv. 4; Josh. xv. 3). Not known.

ZION (צִוִּין), the eminence at Jerusalem which was occupied by the city of David. After the Captivity the name (Sion) was attached to the eminence on which the Temple was built. It is now commonly given to the western hill of the city (2 Sam. v. 7; 1 K. viii. 1; 2 K. xix. 21; 1 Chr. xi. 5; 2 Chr. v. 2; Ps. ix. 11, 14, xiv. 7, xx. 2, xlviii. 12, 1, 2, ii. 18, iii. 6, iv. 1 (R.V.), lxix. 35, lxxvi. 2, lxxxvi. 2, lxxxiv. 7, lxxxvii. 2, 5, xviii. 8, xcix. 2, cii. 13, 16, 21, ex. 2, cxvii. 1, cxviii. 5, cxix. 5, cxxi. 18, cxxxii. 3, cxviii. 3, cxv. 21, cxxxvii. 1, 8, cxvi. 10, cxvii. 12, cxix. 2; Is. 1. 8, 27, ii. 3, iv. 3, x. 24, xii. 6, xiv. 32, xxvii. 16, xxx. 10, xxxi. 9, xxxiii. 5, 14, 20, xxxiv. 8, xxxv. 10, xl. 9, xl. 27, xlvi. 13, xlxi. 14, ii. 3, 11, 16, iii. 1, 7, 8, ix. 20, lx. 14, ixi. 3, lxii. 1, lxiv. 10, lxvi. 8; Jer. iii. 14, iv. 6, viii. 19, ix. 19, xiv. 19, xxvi. 18, xxx. 17, xxxi. 6, 12, i. 5, 28, ii. 10, 24, 35; Lam. i. 4, 17, ii. 6, iv. 2, 11, v. 11; Joel ii. 1, 15, 23, iii. 16, 17, 21; Amos i. 2, vi. 1; Mic. iii. 10, 12, iv. 2, 11; Zeph. iii. 16; Zech. i. 14, 17, ii. 7, viii. 2, 3, ix. 19). Elsewhere Sion.

In addition to the foregoing:—

MOUNT ZION (צִוִּין הַר), 2 K. xix. 31; Ps. ii. 6, xlvi. 2, 11, lxxiv. 2, lxxviii. 68, cxlv. 1; Is. iv. 5, viii. 18, x. 12, xviii. 7, xxiv. 23, xxix. 8, xxxi. 4, xxxvii. 32; Lam. v. 18; Joel ii. 32, iii. 17; Obad. 17, 21; Mic. iv. 7.

DAUGHTER OF ZION (צִוִּין בָּת), 2 K. xix. 21; Ps. ix. 14; Cant. iii. 11; Is. i. 8, iii. 16, 17, iv. 4, x. 32, xvi. 1, xxxvii. 22, lii. 2, lxii. 11; Jer. vi. 31, vi. 2, 23; Lam. i. 6, ii. 1, 4, 8, 10, 13, 18, iv. 22; Mic. i. 13, iv. 8, 10, 13; Zeph. iii. 14; Zech. ii. 10, ix. 9.

ZION (צִוִּין), in the highlands of Judah, perhaps near Hebron (Josh. xv. 54). Possibly *Sītā'ir*, 4½ miles N. of Hebron.

ZIPH (צִiph). 1. In the south of Judah (Josh. xv. 24). Not known. 2. In the highlands of Judah, scene of various adventures of David (Josh. xv. 53; 1 Sam. xxiii. 14, 15, 24, xxvi. 2; 2 Chr. xi. 8). Now *Tell Zif*, S. of Hebron.

ZIPHON (צִיפּוֹן), a north boundary of the Holy Land (Num. xxxiv. 9). Elsewhere it seems to be interchanged with Hazar-hatticon. Not known.

ZIZ, THE CLIFF (R.V. ASCENT) OF (צִזְׁן הַלְּבָדָה), 2 Chr. xx. 16. Possibly connected with Hazazon-tamar. The name is preserved in *Wādī Husādah* near En-gedi.

ZOAN (צְוָן), a city in Egypt (Num. xiii. 22; Ps. lxxviii. 12, 43; Is. xix. 11, 13, xxx. 4; Ezek. xxx. 14). The ancient Tan s, and the modern *Sun*, in Lower Egypt, by the lake *Menzaleh*.

ZOAR (צְוָר), one of the five cities in the plain of Jordan (Gen. xiii. 10, xiv. 2, 8, xix. 22, 23, 30; Dent. xxxiv. 3; Is. xv. 5; Jer. xlvi. 34). Formerly Bela. Not known, but perhaps *Tell esh-Shaghār*.

INDEX.

ZOBA (זֹבָה, R.V. ZOBAH), 2 Sam. x. 6, 8, and ZOBAR (זֹבָר), a portion of Syria, E. and N.E. of Coele-Syria, and extending to the Euphrates (1 Sam. xiv. 47; 2 Sam. viii. 3, 5, 12, xxiii. 36; 1 K. xi. 23; 1 Chr. xviii. 3, 5, 9, xix. 6).

ZOHELETH, THE STONE (זָהָלֶת הַשָּׁן), near En-rogel, in the ravine below Jerusalem, on the S.E. (1 K. i. 9). Now possibly the low cliff *Zehwileh*, opposite the Fountain of the Virgin.

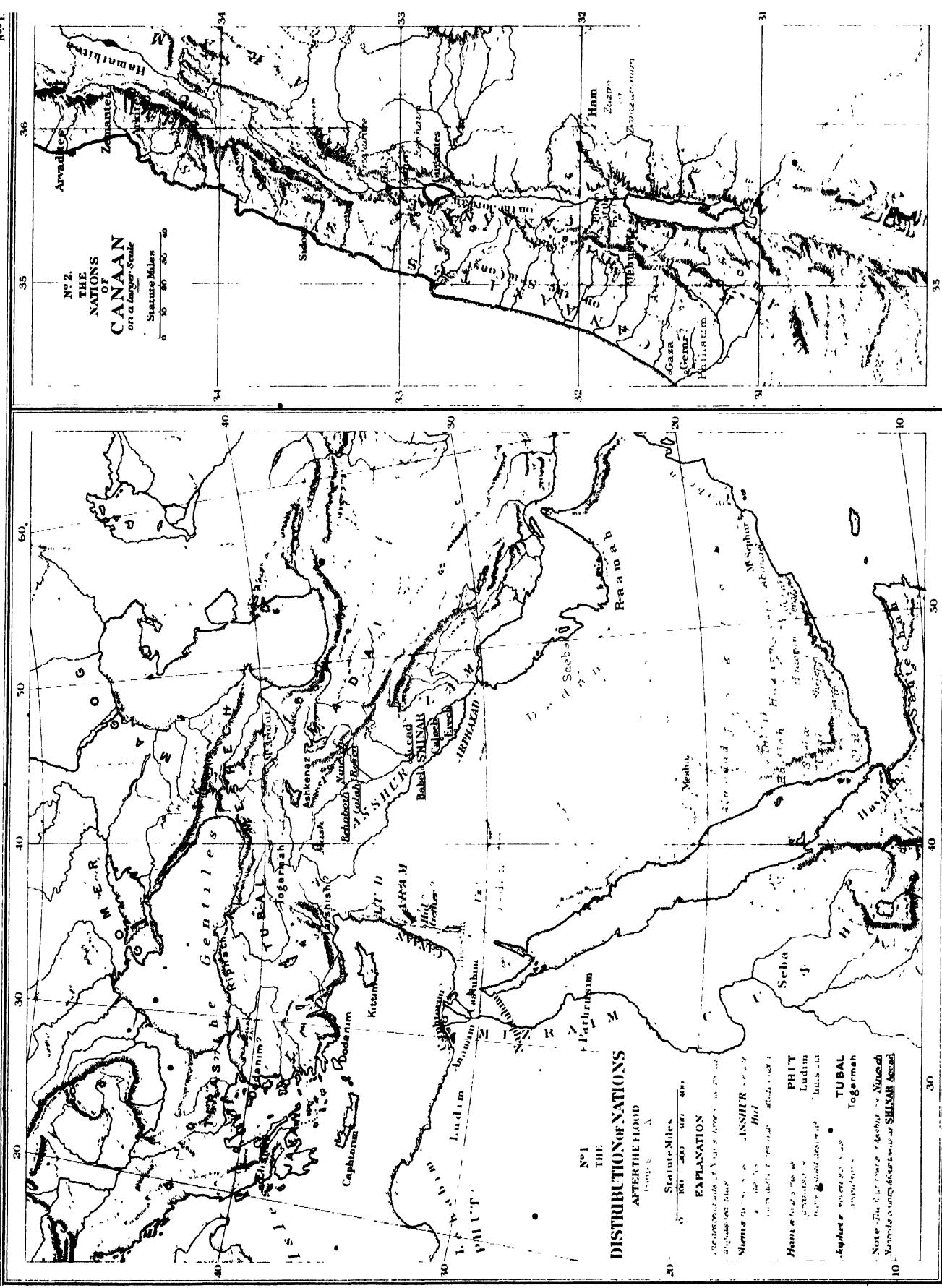
ZOPHIM, THE FIELD OF (כַּפְרַת צָפִים), a spot in Moab, commanding a view of the then encampment of Israel (Num. xxiii. 14). Not known, but perhaps *Tal'at es-Safa*.

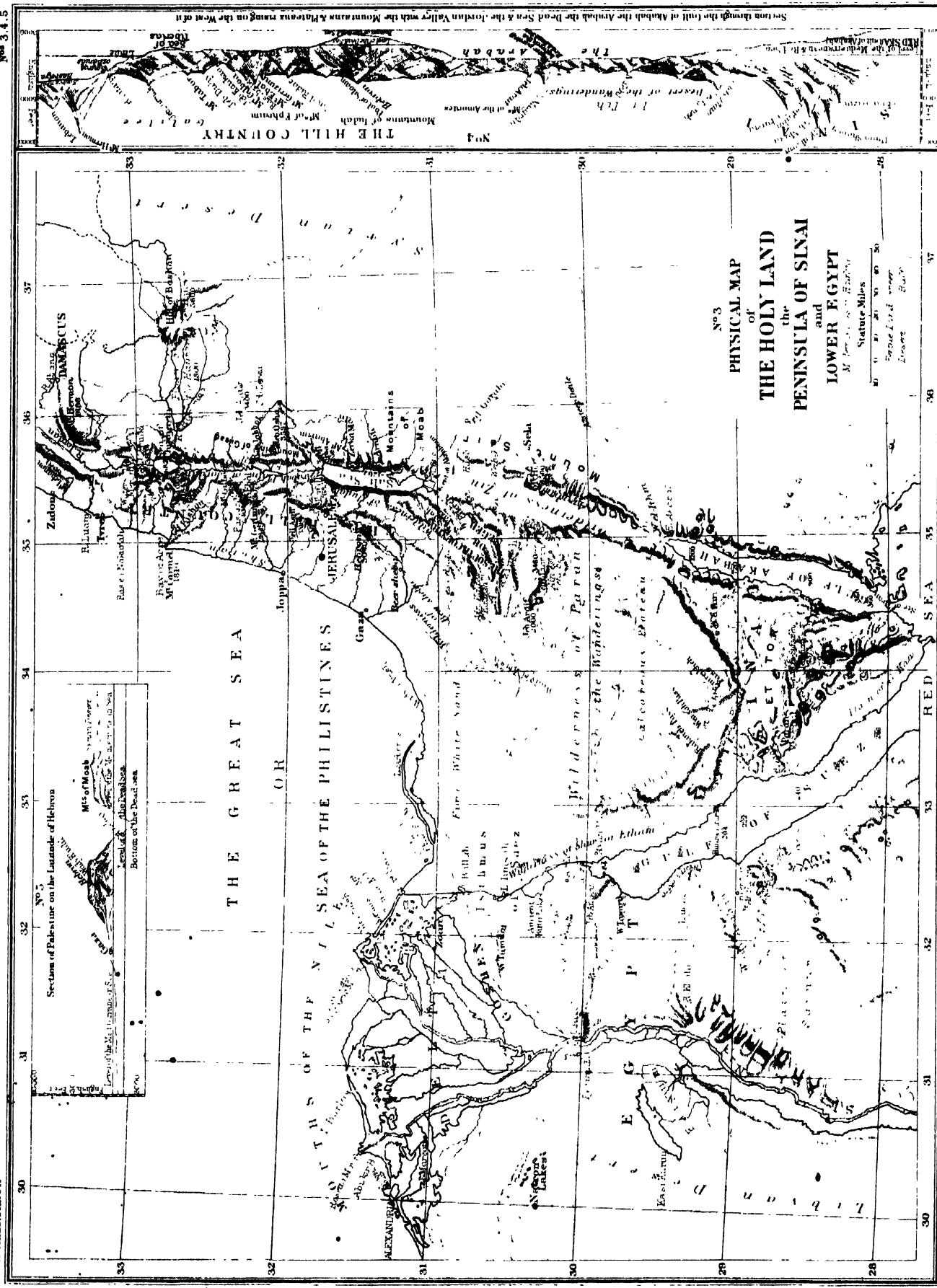
ZORAH, and ZOREAH (זָרָה, R.V. ZORAH), in the low country of Judah, and in Dan, the native place of Samson (Josh. xv. 33, xix. 41; Judg. xiii. 2, 25, xvi. 31, xviii. 2, 8, 11; 2 Chr. xi. 10). Now *Sur'ah*, on the N. side of *Wady Surdr*. Elsewhere Zareah. [9.]

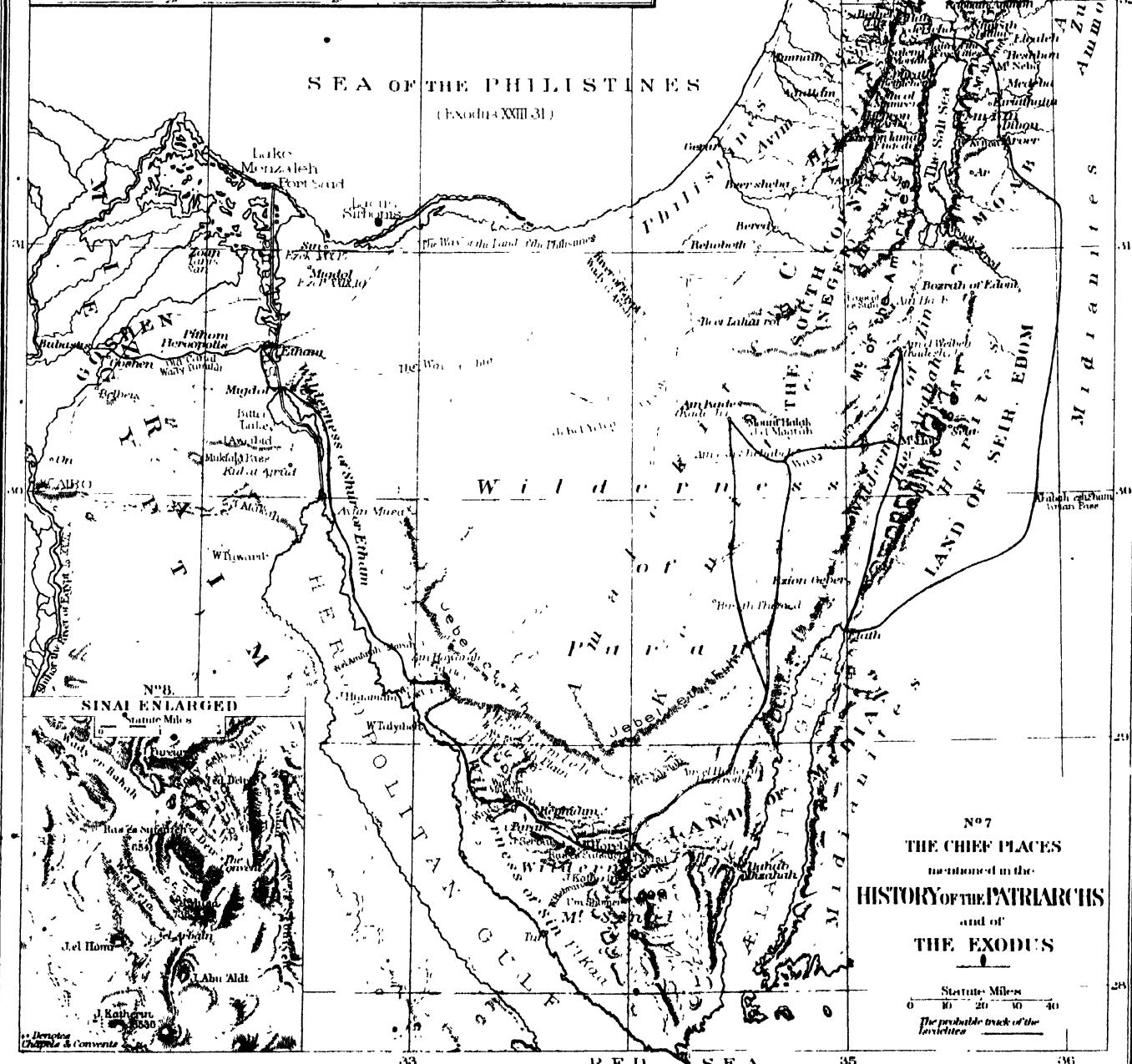
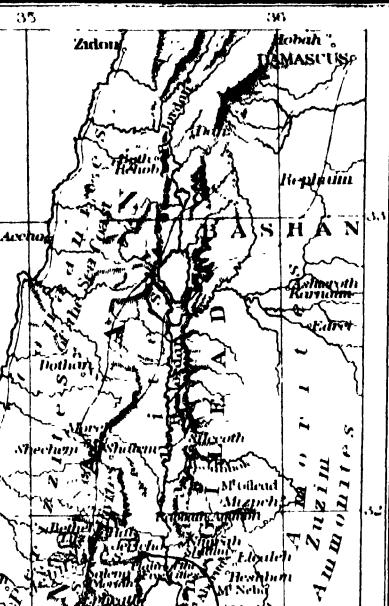
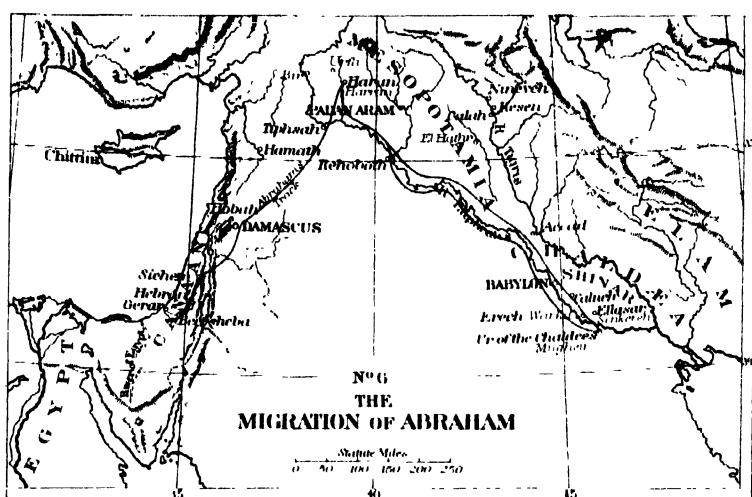
ZURH, THE LAND OF (זָרָה יְמִין), adjoining Benjamin, but hitherto unknown (1 Sam ix. 5).

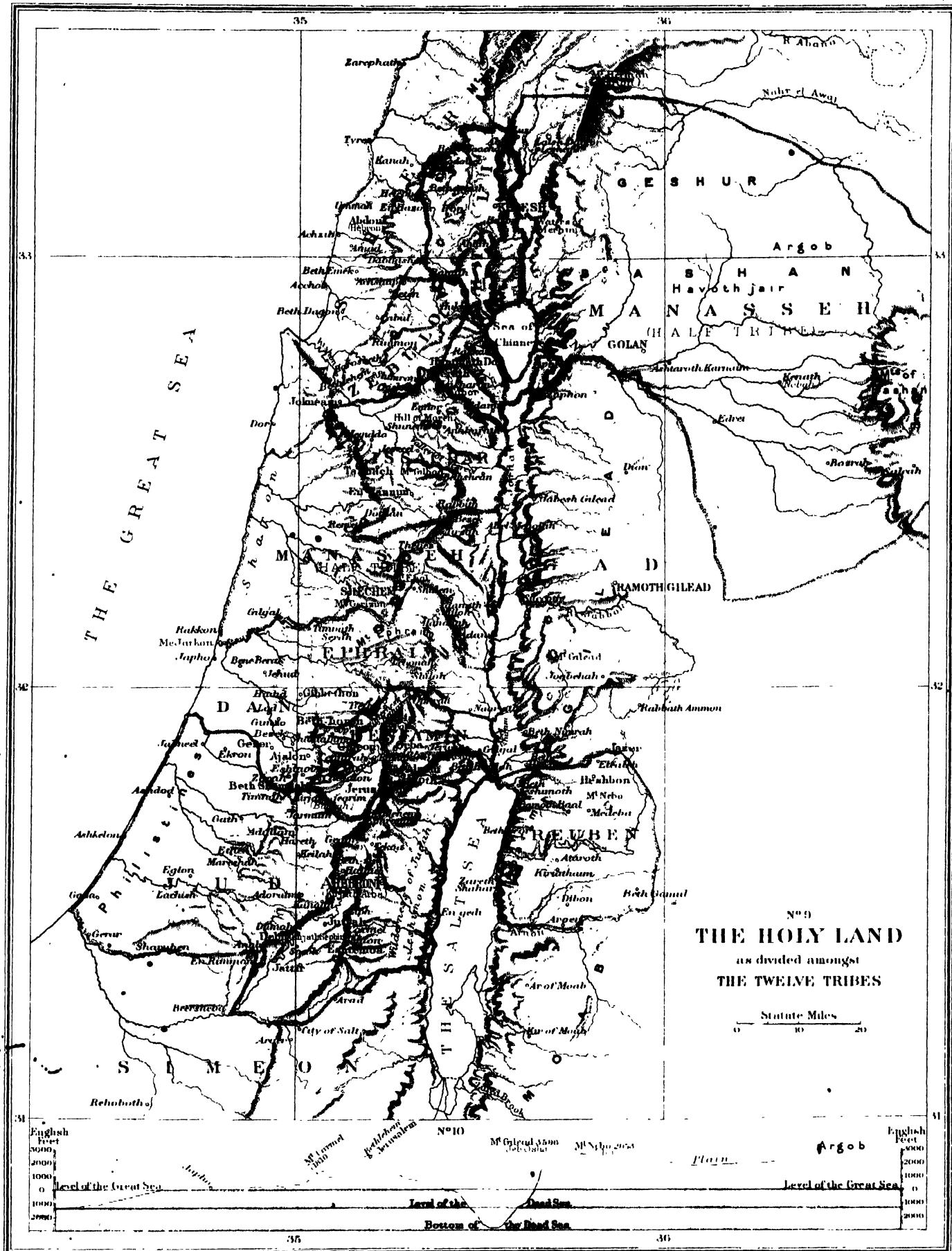
ZEZIMS, THE (צְזִים), an ancient people on the east of Jordan (Gen. xiv. 5). Possibly inhabiting the district afterwards occupied by Ammon, and thus identical with the Zamzummim; but both these are mere possibilities. [2.]

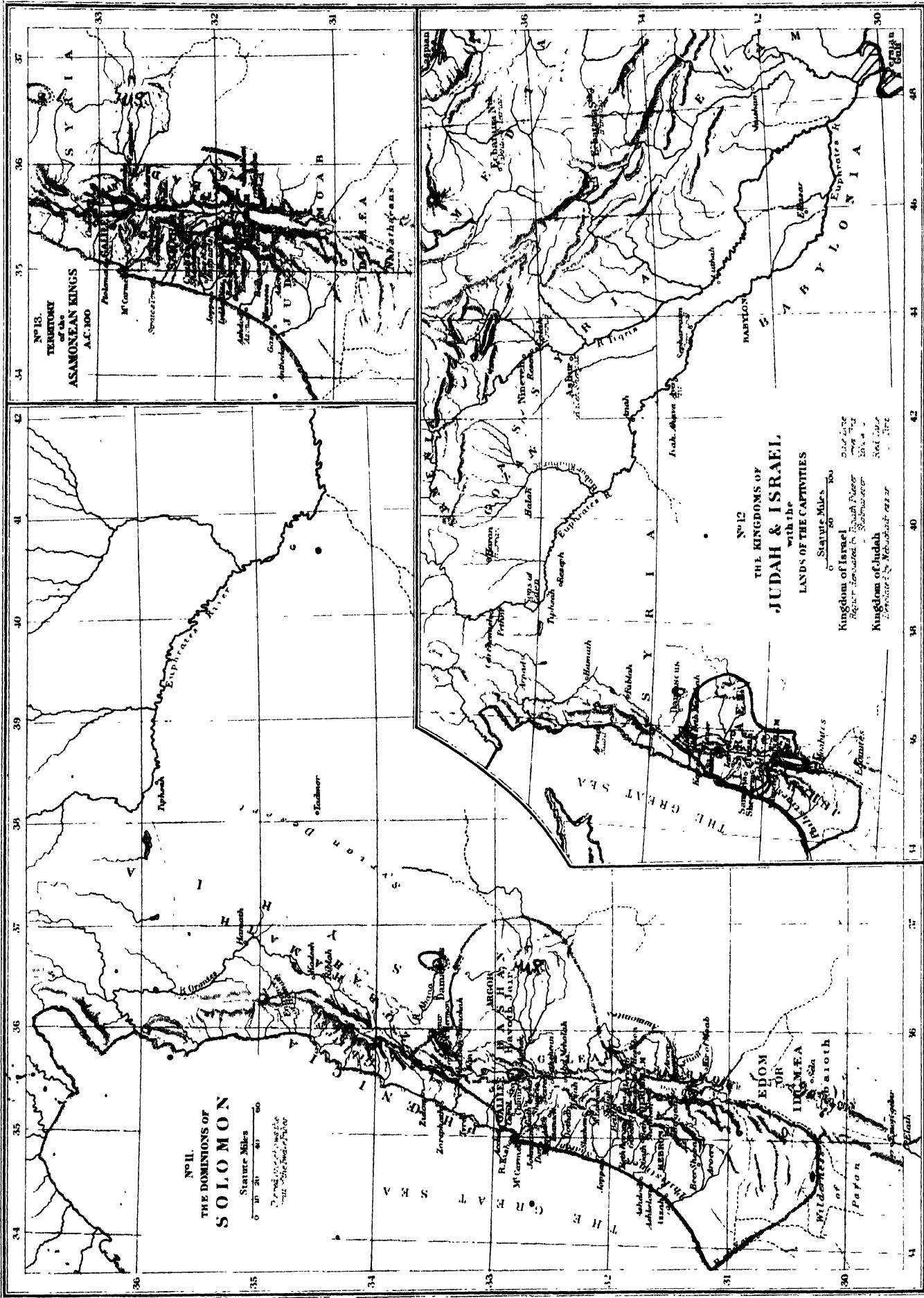
THE END











THE FOUR EMPIRES ON THE SAME SCALE

Nos. 11 to 17

